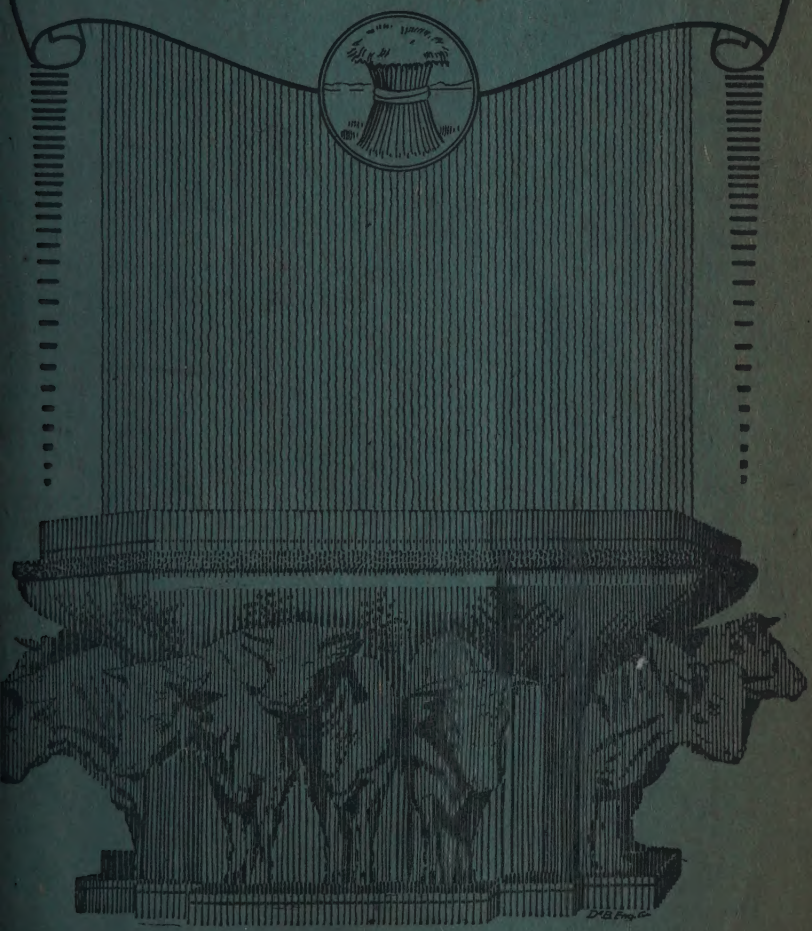
THE RELIEF SOCIETY MAGAZINE



ORGAN OF THE RELIEF SOCIETY
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
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VOLUME VII $1.00 a Year—Single Copy 10c NUMBER 11

NOVEMBER, 1920

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THANKSGIVING MEMORIES.

Mrs. Parley Nelson.

Thanksgiving time! Again I live
Thanksgivings long since fled!
When you were just a little tad,
With ringlets round your head.
Again I see your childish form
As kneeling by my chair,
With folded hands, you softly lisped
A child's Thanksgiving prayer:

"I thank thee, Lord, for mama dear,
And for my daddy, too,
I'm thankful that I have a home
And for my sister Lou.
I'm thankful for my nice new skates
And for my rubber boots,
I'm thankful for my jack knife and
My real air gun what shoots,
For these and other blessings, Lord,
I'm thankful that I have a home,
And as I lay me down to sleep
Please, Lord, take care of me."

The busy years slipped quickly by,
You grew to man's estate,
Your country called and you went forth
To meet a soldier's fate.
And now you sleep in Flander's field,
Where countless flowers grow.
With valiant comrades lying near,
'Neath crosses row on row.
You gave your life in freedom's cause,
And though my tears still fall,
I'm thankful that you stood for right,
I'm glad you heard the call.
I lift my heart in thanks to God
Who sent a son so true;
And though in foreign land you sleep,
I know He cares for you.

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Sept 5th 1928

To The Relief Society Magazine.
Salt Lake City Utah.

I am enclosing $1.50 please send magazine to my mother Mrs M. J. Mormann Lucerne Mo.

From Mrs T.H. Jones.

I would be glad to have a sample copy of Millennial Star I want to subscribe for either Millennial Star, or Deseret News. The point in the ladies is a little fine for mothers eyes. We do miss it however and would rather see one as per get the sample copy of M Star Asking too much. If I knew what to send, I would not trouble you

Sincerely Mrs. T.H. Jones.

THE
Relief Society Magazine

Vol. VII November, 1920 No. 11

The Evolution of the Post

When men settled in cities, it was found an absolute necessity to establish an exchange of messages between governments and individuals, especially between the governing classes and the soldiers of the nation who were out upon war expeditions. Swift runners and horsemen, with relays for each, were the primitive modes of communication between such towns, nations, and individuals.

The post, which is the term all nations use in modern times, was originally a place on which to stick notices and to mail messages. At the time of Christ, in Herod's day, relays of men and horses carried mail bags with messages and letters all over the then civilized world.

The Great Kahn, in China, had an elaborate postal system as described by the famous traveler, Marco Polo. Savages and men in the earliest dawn of history have used some such methods for exchanging ideas and conveying messages.

Europe, after the dark ages, adopted a comprehensive system of regular postal conveyance. Spain and Germany allowed the public generally, as early as 1544, to use the Royal Postal System; while Paris, even in the thirteenth century, had mailing regulations and an interchange with all parts of the French kingdom.

The powerful guilds established posts for their own especial use throughout Europe, and while this postal system was largely confined to the nations as an interior convenience, various foreign posts were established and placed under royal control. By the sixteenth century nearly all the governments had assumed entire control of the various postal systems established by the guilds, or private enterprises, and the whole matter was taken under government control in the European nations.

For centuries, however, the expenses borne by the public for this service, were very conflicting and confusing. Not only

prices varied according to the distances traveled, but they were further complicated by weight of the mail package or letter, and by the importance of the message to be conveyed.

In our own country the progressive Pilgrim Fathers, as early as 1639, had established a comprehensive system of postal convenience. One Richard Fairbanks, who owned a large house in Boston, opened it as a central depot for mail from all parts of the provinces. The governor of New York, in 1672, established a monthly post from New York to Boston, and in 1692, a postmaster general was appointed for the American colonies. In 1711, both the colonies and all of the English mailing systems, were taken over by the government under parliamentary law.

An Old-time Stage Coach in Salt Lake City

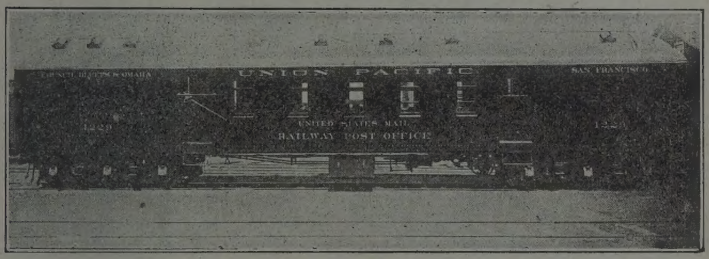
Benjamin Franklin was the last colonial postmaster, and his clear brain and quick vision suggested a number of reforms in the clumsy system then in vogue.

It was not, however, until 1836, that real modern reforms were introduced into mailing systems. The famous Englishman, Roland Hill, advocated, and finally, after strenuous opposition, carried into effect his bill in parliament which made a one price postage, a more frequent carriage of mail, and a more regular system of delivery. With the incoming of the railroads naturally this reform spread throughout all civilized nations. In 1842, Engalnd carried 196,500,191 letters. In 1857, after Roland Hill's reforms, there were carried 504,-421,000.

Our own western America has witnessed the evolution of

mailing systems so rapidly that we have experienced in three-quarters of a century all the mailing systems known to civilized and uncivilized countries. Across our western prairies and bleak mountain chains, first came an infrequent, irregular pony express, while the Indian runner was still carrying his messages from tribe to tribe, and lighting his beacon fires from hilltop to hilltop. The picturesque Pony Express rider, who exchanged horses and finally traveled only between government army posts, scattered from the Missouri to California, was himself a part of the picture painted for us in the stories of those dark ages when men in Europe were only half civilized and half savage.

As the wilderness grew gradually populous, the buckboard rider and finally the rumbling two-decker stage-coach thundered from post to post in all the pioneer glory of spans of leaping horses, drivers with long snapping whip lashes, and passengers thrown from side to side, both within the



Mail and Express Car

coach and on top, as the vehicle careened from side to side on the rough mountain roads. Our western coaches did not attempt any of the musical accompaniment of horn blowing, which formed so vital a part of the English and European mode of travel and mail carrying in earlier days. Robbers there was occasionally in the western wilds, and some shooting scenes sometimes gave color and romance to this thrilling mode of travel, now so obsolete that the youth of today exclaims in wonder at the clumsy stage-coach which was a fixed part of the earlier years of the writer's own youth, and that of this state.

With the incoming of the railroad, in 1870, the stage-coach receded a little farther into the mountain fastnesses, and lost its priority as a mail-carrier, becoming merely an appendage to the snorting iron horse, which whistled its way from ocean to ocean. Gradually even the stage-coach was superceded in its far-away retreats, for the last fifteen years

has introduced the automobile and banished forever the mail carried in coach or buck-board, and they are forgotten by the children of today even in our remotest fastness.

Now enters a still newer development of that system of message-carrying which covers the whole earth with a network of postal relays carried by steam and gas. Up in the air we already have the heralds of glad tidings, and mail has soared from the confines of the earth into the mystic upper realms of the future.

On the first air mail ship which crossed the continent in regular passage came a letter to this office from St. Louis

Mail Car Interior

and significantly brought a subscription to the "Magazine." We welcome the harbinger of good tidings and prosperity which it portends.

One might think that this incident would close the future possibilities of message carrying; but a recent eastern magazine carries the startling announcement that so famous a scientist as Thomas A. Edison, so solid a genius as he, is now experimenting with delicately poised instruments which shall establish mailing facilities between ourselves and our dead and gone relatives and friends. Of course, Edison may have joined the freak ranks led by Sir Oliver Lodge and

phalanxed by all the spiritualists of the modern world; yet there are so many rational and clear ideas mentioned in this article that it does not sound like he had turned daffy. He takes pains to announce that spiritist methods and deductions are all a pack of nonsense.

However all this may be, certain it is that the day cannot be very far distant when the Latter-day Saints will certainly have a more perfect and natural communication with other worlds, for the end is drawing near. It cannot be long in the nature of things, and according to the prophecies of our Lord Jesus Christ, not many years, months or days, before mortals shall meet and converse with resurrected beings, and learn very much more of things now hidden from our mortal gaze by this veil of flesh.

Meanwhile, let us stand in holy places, watch that which may be made with instruments, but refuse to meddle with unsound conclusions and false deductions. It is enough for us to know that we are in the dawn of a new age of this darkened old earth. "Hail to the brightness of Zion's glad morning."

HEAVENLY VOICES.

Helen Kimball Orgill.

There are little voices calling,
Calling from the heavenly shore,
With a constant heartfelt yearning,
Calling ever to implore.

'Tis the voices of the spirits
Who on earth have never been;
They are wafting us a message—
We who are so prone to sin.

O, fair womanhood of Zion,
Do your souls the pleadings hear,
While the transcient time is fleeing
And eternity draws near?

In the dawning of that future,
When life's time no more endures,
Will you feel remorse in viewing
Little ones who should be yours?

O then heed the call seraphic,
Now, before it is too late,
That your glory may be perfect
When you pass the heavenly gate.

The Better Hubby Contest

Ruth Moench Bell.

It was Aurelia Barnes that suggested it. And of all the suppressed excitement the women of Ridgely ever felt, this was the most suppressed and the most exciting. And yet it seemed such an innocent suggestion.

We had just had a better baby contest. And the idea of a better hubby contest pleased us at once. There were so many ways in which a hubby might be bettered. As a unique feature of the bazaar and a means of furnishing fun and getting money, it struck us as being the most original idea we had heard for a long time.

Original it certainly was! It originated more trouble for the wives of Ridgely than they had ever dreamed of. You see, as I said, we all thought at once of the many ways in which said hubby might be bettered and it never occurred to any of us that of all the complacent self-satisfied creatures in the world a hubby is the most complacent and the most self-satisfied.

You know how hubbies are! There isn't one of them but feels that he is perfectly all right just as he is. If there is any improving to be done he always expects you to do it and do it on yourself. And you can do as much as you please of it on yourself but under no circumstances are you to bother him with it.

Aurelia Barnes was the only "single handed maiden lady," as the southerners say, in Ridgely, and being bright and witty and good humored, she amused herself considerably with "before and after marriage" portraits of the men of Ridgely. For that very reason we ought to have suspected her of having some fun at our expense. No doubt she was laughing up her sleeve the whole time at the way we "fell for it," as my Bobbie says.

You see we all imagined a committee taking the hubbies in hand and bettering them according to our nations of what a good hubby was like. I don't know why none of us remembered that better babies meant better mothers and better methods. After we got started it soon dawned on us that if there were to be any better hubbies they would have to be bettered by better wives and better methods.

Well, each woman entered her man's name in the contest which was to be kept a strict secret from every one till

the night when each woman must lure to the bazaar and decoy to the platform her particular hubby. Whereupon he was to be exhibited, tested and passed on. Then to further the cause and furnish more amusement he was to be auctioned off to the highest bidder.

It was to be no end of fun and we all hurried home and furtively fished out our wedding pictures to see how much "he" had improved under our care. And then is when most of us got the surprise of our lives.

Carrie Hall says that when she got home that evening and looked at the care-free photo of Dan as he looked when she married him and then playfully stole up behind him as he was shaving before the mirror that evening, she almost collapsed. And if Carrie had collapsed she would have certainly gone through into the basement. Carrie has always believed in taking right good care of herself and must weigh pretty close to two hundred, while Dan—well, Dan is thin, old and haggard, and he looks nearer seventy and is almost transparent.

Carrie says she took one look and then she caught up a shawl and hurried over to Aurelia's as fast as she could wabble. "Thank goodness there are three months before that silly bazaar," she kept saying over and over to herself.

"What shall I do, Aurelia?" she panted. "It is lucky I don't have to stand up on the platform beside him. Do you suppose there will be any chance of kind of hiding him behind the others? I don't want folks to think I've starved him."

"You've fed him up all right," Aurelia assured her. Carrie is an excellent cook and everybody knew that Dan got his three square meals every day.

"What shall I do then," poor Carrie wailed.

"Sell the car and stop that expense and clear part of the mortgage off your home."

"Goodness, do you suppose it's that?" Carrie gasped.

"Like as not. I've noticed Dan's looking kind of peaked ever since you mortgaged your home to get that car. And then you know the expense it's been, fifty dollars here and twenty there and dollars and dollars for gasoline. And then you know what that great financier said: 'No one with an income of less than five thousand a year ought to try to keep a car.'"

"Gracious, we'd have a hard time to figure more than fifteen hundred a year for us."

"And then the children are growing up and requiring more money for clothes and things, so I guess Dan's wonder-

ing how he ever will get that mortgage paid off. That's probably the whole thing; for you've been a mighty good wife every other way, saving and economizing."

"Dan was offered seven hundred for it the other day. But it seems so little and we've only used it a year."

"Take it and slap it on that mortgage right away's my advise. Dan will probably perk up at once."

"But that will leave eight hundred. We mortgaged for fifteen to get it."

"Getting rid of the car will help more than seven hundred. It will cut off a lot of expense and you can scrimp along and show him you are saving a certain sum every month to clap onto the rest. Nothing worries a man like a mortgage on his home and so many expenses that he can see no way of clearing it off and middle age coming on and the children growing up."

Carrie sold her car and took to walking every day and mopping the floor on her hands and knees and doing everything she could to reduce her extra fat and at the same time trying to keep Dan rested and free from care. And he certainly looked better.

I suppose every one of us must have slipped over to Aurelia's before the week was over. You never saw so many changes as happened in Ridgely in less than two weeks.

The Clark's washer ceased to rouse the neighbors every Monday at half past four in the morning. And Hyrum's law practice began to look up. Heretofore, nobody dared to give him a case. He seemed so done up on Monday's after doing the washing out before going to the office and frequently not getting time for breakfast. And then Fan used to bring the children up and dump them on him if she was going out to a card party and they couldn't find any one to look after them.

Elizabeth Hanly, after talking with Aurelia, I suspect, decided that maybe she'd better do the getting up in the night for the children since she could take a nap in the day time and Hal couldn't.

The Mitchels weren't seen half so often at picture shows and she quit dragging him around to all the dances and parties. He did not look half so sleepy around the store and Aurelia says he got a raise before the month was over.

It really must have been amusing to see us studying our men and catering to their comfort and coaxing the smiles and rested look back into their faces. Cook books were banished and we began consulting the children's health cards. Things

that were good for the kiddies ought to be good for their papas. So we fed them and petted them and incidentally fell in love all over again with them. And new clothes! I don't suppose as much as one "clo" was thought of in all those three months, though some of us came out rather smartly afterwards, sheerly as a reward of merit after the men found it out.

For we did keep it a secret. There wasn't one of us thought of telling "him." You know how hard it is to get some of the men to those things. As George Ade says they come "pulling on their halters and with their ears laid back." But after this one they vowed they'd never drag their feet again when a bazaar was mentioned.

There they were on the platform a jollier, finer looking set of men than the town had ever known. And there we were below beaming up at them as much as to say: "We did it! Don't they look like better hubbies?"

Aurelia was chosen to touch off their fine points and do the judging. And she showed herself such an adept at judging a hubby that the only widower in the house proposed to her that very night or soon after. Anyhow they were married before spring.

And then she auctioned them off to the highest bidder. And you should have seen us there bidding three square meals a day, more evenings at home and happy ones, no coaxing for needless finery, fireside friends instead of formal parties, carry our end of the load without a murmur, smiles and loving caresses, no tales and complaints. We certainly bid high to get them back again. Because even if they do think they are all right just as they are we'd agree with them anytime rather than lose them.

None of them got very "upity" about it, either. And some one proposed a better wife contest right away. Though I'll bet not one of them could guess what to do to make us—I don't like better when applied to us so I'll say happier. If we have one I suppose the whole crowd of them will go tramping over to Aurelia's to find out what to do to make us happier. Men are so funny!

On the whole I think it would be a good idea to have one. Aurelia is so frank, a good talk with her would do them all good. Take Tim Hanly, for instance, if he'd take one look at his wife as she was when he married her, a cute, little, black-eyed creature, dancing with joy and bubbling over with happiness, and then take one real look at her as she is now so cowed and humiliated and brow-beaten, he'd

get over to Aurelia's as fast as he could to find out what on earth he had done to her to make her look like that.

And Aurelia'd tell him. She is just that kind, but she'd tell him in such a nice way that he wouldn't get angry a bit; but he certainly would go home and divide his income with her or put the household on the budget system so she could have a dollar of her own now and then without begging or working him for it.

I know Tim would feel terrible if he had any idea his wife had changed so. He is so proud of his horses and house and farm and he married Sally because she was the prettiest girl in town. And now she runs and hides when the Relief Society teachers call on her because she never has even a quarter to give them. And every one of us know of some humiliation she has been through because of her penniless condition.

Of course, I suppose it is Sally's fault somehow. She ought not to allow him to go on that way. But some of them are pretty set when it comes to money. Harriet Allen says she can't get her husband to make the home an allowance or run on the budget system. And she doesn't dare to let him give her a check. If he does, no matter how little it is, he is grouchy for several days after and then when the first of the month comes and with it the bank statement, he sits and gazes at that particular check and makes all kinds of remarks about it till he is sure he has impressed her with the generosity of her husband and even then he keeps interest centered on that check till she explains the thousand and one uses to which she put it.

Harriet says, now she insists on cash. Then he forgets all about it in a few days and then she can show him her dire need for more. In this way she manages to run the home and save for the rainy day which he never believes in.

Most of their faults are mere peccadillos. Sam Hansen has a funny one. His wife says no matter how tired or sick she is she never dares to say so much as one cross word. If she ever does Sam flies out of the house in a rage. He is so terribly abused. It is splendid discipline for Lottie. She says as soon as she found out he was that way she kept a watch on herself and when she found she was approaching the breaking point she would take time to make herself look as nice as possible and then go and lie down. And when he came in he would be as sympathetic and good to her and wait on her instead of expecting her to wait on him when she was too ill to be about.

If we do have a better wife contest we women will have

to go over to Aurelia's, after the men have got their advice, and find out what she recommended them to do so we can help them to do it, or think they are doing it, so we can look happy and rested and young for the contest.

IN THE SUNSET GLOW.

Miss Leah Brown.

In the sunset glow one summer day
Sat a beautiful mother, old and gray.
Her beauty was writ in each silver hair;
And the wrinkles, all made of toil and care,
Told a wonderful tale, which all should love,
Of a well earned crown in heaven above.

A loving youth had watched her there,
Noting each wrinkle and silver hair.
The story they told was now concealed,
But he longed for his portion to be revealed;
So, gently caressing the silver head,
He stooped and kissed her, then whispering said:

"Thou art alone, O mother of mine,
Sweetest of gifts from heaven divine.
But tell me, mother, here and now,
Did I cause a wrinkle on that dear brow?
Thy silver crown doth make thee fair,
But was I the cause of one gray hair?"

"God bless you, my boy," she whispered low,
As they sat alone in the sunset glow,
Not one gray hair have you caused, my boy,
My dutiful son, my pride and joy,
'Tis the story of age that you read there;
Rejoice, for you caused not one gray hair."

Proud be every son whose mother can say,
As they sit alone at the close of day,
When her brow is crowned wtih a silvery snow
That softly gleams in the sunset glow,—
"Heaven bless you, my son, I shall never wear
Because of you, one silver hair."

A Domestic Drama

Abigail Howe—(Continued.)

CHAPTER III.

When Charles Winthrop returned to his lonely tent the evening of his wife's departure, his heart was well-nigh broken. There was no fear in the dreadful loneliness which fell like a pall upon his heart; but he felt that he had done little to merit the disaster that had overtaken him, and he was far too manly to beg, or even seem to beg for a love or companionship which was not given as freely and fully as his own. He feared the strength of his own resentment. He had once heard his father say that if a woman should ask him for a divorce, he knew such a request would instantly and forever slay his affection, no matter how deep the love nor desirable the wife might be; he knew he was much like his father, and so he faced the future with a sickening mental fear—of his wife, his love, and his own heart.

It was very lonely, and he was very tired. He was too weary to put things to rights, either within or without the tent.

He milked his cow, and strained the milk—habit carried him that far—and then he ate a few bites of bread and milk. worn out with work and the heavy emotions of the bitter day, he flung himself on the unmade bed, and at once slept heavily.

He had no idea what time it was when he awoke suddenly. He wondered for one brief instant what made his heart ache so cruelly, then with a flash he remembered. He was alone in his dreary bed. His sweet young wife was not by his side; she had returned to her own home—hating him, and reviling him.

He lay quietly for a while, his memory repeating over and over again the sad events of the day with an irritating persistency. He grew very restless. The soft moonlight penetrated the tent, and betrayed the disorder everywhere.

At last the young man sprang from his couch, and began, with feverish anxiety, to put things to rights. He must work—work—work. He could not breathe in the soft, warm, white moonlight, unless he could do something. There was no need to light the lamp, he could see very well.

He swept the carpet, washed the dishes, and folded things and put them away, working thus for an hour. Then he

turned to the bed to put that in order. There on the top lay the pretty figured summer quilt, which his own wife had made. Her first and only handiwork, for she had told him so. He snatched it from the bed, and then, overcome with a hundred battling emotions, he crushed it against his cheek, and flung himself down on the bed to sob with a man's pitiful and unusual grief.

After awhile, his passionate emotion was spent and he became restless again, although calmer with the reaction from the stress of grief in which he had indulged.

The early summer dawn was flooding the low eastern horizon with pale gold and pink, when the young husband's last task was finished, and he stepped without the tent to watch the moon sink in the west. But he could not rest; for inaction let his thoughts wander, and thinking drove him nearly beside himself with grief and pain.

It was an hour too early to bring up the horses for work, so he picked up his hammer and nails and hurried over to work awhile on his new house.

CHAPTER IV.

All the rest of the summer, Charlie Winthrop worked and lived alone. His neighbors were curious and interested.

One Sabbath morning, he saw a carriage approaching, and he knew it must be the friendly Olsons, his nearest neighbors.

The tent was tidy within and without, and the young man was writing a letter.

"Hello!" called his friend Olson. "How are, Charlie? Writing a letter to your wife? That's right. Tell her to hurry up and come back, or some other pretty girl will be after her man."

This sally of clumsy but good-humored country wit drew a peal of laughter from the two women in the carriage. Charlie's face flushed angrily, but he knew it was useless to try conclusions where he desired to keep his own counsel. So he merely replied:

"Where are you folks off to?"

"We're going up to Idaho Falls to church, and we came this way a purpose to get you and take you along. No use moping at home all day Sunday, because your wife's gone visiting. You work hard enough for two men, and you need a change. You'll live longer and be happier if you keep the Sabbath day."

"I do not work on the Sabbath," replied the young man with dignity.

"No, but you don't go to the House of the Lord to worship him on his holy day, and if you want the Lord to remember you, you must remember him."

The young man's new friend had struck a responsive chord in his heart. He had been too wretched to think of anything but work and sorrow; he had even been too unhappy to pray. But a life-time of good habits would not permit him to labor on the Sabbath day, although often tempted to do so in his new work and with his heavy trouble. But here was a way to really do something on Sunday to hasten on the time, and the doing was just what ought to be done, he knew that.

So he was soon ready, and when he jumped into the carriage he was not sorry to find his neighbor's merry daughter, Agnes, on the seat beside him. He was young, weary of loneliness, and longing for a change. So his eyes lightened and the tension about his heart was loosened with every merry laugh of his gay companion.

That day marked a crisis in Charlie's life. He was so near to discouragement and despair that his flesh had gone from his bones and his cheeks were hollow and haggard. His cough had begun again, and his health was so seriously undermined by the hard work ,little sleep, hurriedly prepared food, and above all by the aching heart so low and heavy in his breast, that he would soon have succumbed to disease, perhaps death.

The Olsons had noted his growing pallor and loss of flesh, and while the breaking of a new farm and his double work accounted for a good deal of it, still they all three had a very strong suspicion of the true state of affars, but they were of the naturally refined sort who prefer to mind their own business, and let others do the same.

The old familiar hymns in the Sabbath church in Idaho Falls, the strong, virile words of the bishop, the contented, cheerful, faces of those about him, all these things blessed and soothed the sad spirit of the tempest-tossed young farmer.

The long ride home in the late afternoon, with the gay companionship of his new friends, was an event never-to-be-forgotten. The preacher had spoken on several practical subjects; but he had uttered one thought which seemed meant especially for Charlie.

"We all have troubles," said he, "but if we can only be brave and patient, they will pass, and leave us the richer for the experience."

"Brave and patient!" Well, Charlie determined to be so. He would get back to God and carry his sad heart to him, as

he had once carried his happiness to that loving source.

He bade good night to the Olsons with a bright face, and although he steadily refused Mrs. Olson's offers to come over and "tidy up" or to send him bread every day, yet he joyfully accepted a place in their carriage every Sunday to go over to the Sunday services.

The next day he received a long letter from his mother; and he was glad that he had a new outlook, a fresher hold on life as it were when the letter came; for he was now strengthened to meet his trials alone and like a man.

"I am concerned in my spirit about you," wrote Mrs. Winthrop, "for I feel a great depression whenever your face comes before me. You tell me you are not ill, and that you are at work, but I am not satisfied. There are many stories circulated about you and Myrtle. She has gone to the city to spend the winter with her brother; and her mother is to go down later. She has never been near our house, and she barely nodded to me when I met her on the street. I do not ask you to tell me about your affairs, unless you choose to do so, but things certainly look very strange. People say, Myrtle has left you for good—or bad—and that you two had a terrible quarrel. I tell you this, not to pry into your confidence, but that you may know what is being said about you and your affairs. As a rule, where there is so much smoke, there is some flame, and certainly, Myrtle's cool behavior to me has made me uneasy. Shall I come up and stay with you for a few weeks? You must be very lonely, and overworked. I think I could leave the children with Emma for awhile and come up and help you. I don't want to interfere and meddle in your married life; for I know quite well the unhappiness occasioned by unwise sympathy given from relatives to married couples. There is some justification for the popular conception of the mother-in-law; and I am very anxious not to earn the scornful adjectives too often rightfully bestowed. But on the other hand, I can't neglect the call of love and duty to my own children. If, for any reason, you wish me to come, let me know soon and I will drop everything and go."

There was more news but that part of the letter pertaining to Myrtle, he read again and again. It was the only news he had heard of her; and it had agitated him too deeply to allow other thoughts to creep in.

It was evident that Myrtle—or Myrtle's mother—had been gossiping about their affairs, and how the thought stung his proud heart. He had been exemplary and of a very modest disposition from his youth up; and now to have

his name bandied about under such disgraceful circumstances, it was unthinkable.

Yet—what could he do? He ground his teeth with helpless rage, and paced the floor of the tent. But even in his misery came back the words of the preacher, "Be brave and patient! Brave and patient!" Well, he would try, although it was extremely difficult for his quick, impulsive soul to learn the lesson of patience.

No, he concluded, at last, after hours of thought and after a long prayer, he would not send for his mother. He would fight this out alone, with God and his own heart.

He sat down, in the quiet midnight hour, and answered his mother's letter.

"I am coming on all right," he assured her. "Don't be worried about me, I went to Idaho Falls yesterday to church with my neighbors, the Olsons. We had an excellent service, and I enjoyed it very much. Myrtle was not well, and I was glad to have her go home for a visit. She may stay all winter. Don't be troubled about the gossip, mother, but just remember us, as you always do, when you pray to God. If Myrtle belongs to me and I to her, we will live our lives out together. If we don't, I don't want her, and she will not be satisfied with me. With that, we must all rest content. It is painful to know people are talking about us, but you and I, mother, will not add one spark to the flame if we can help it. . . . . My crop is a fine one, I shall be able to pay up at least one quarter of my debts this fall and save a little for winter and spring expenses, as well as buying doors and windows for my two-room cottage. I never saw such splendid crops, and such streams of beautiful water. This is a rich farming section, and those of us who are willing to work hard and stay with it, as the slang goes, will surely make a small fortune. I want to buy out another man right next to me, if I can, and if so, I will carry my debt on to another year. People get tired, and homesick; and some hanker for the social flesh pots of Utah, and they sell out rich farms partly seeded down, for a song, and away they go. I knew very little of farming, comparatively nothing, when I came here, but I have a small library of farming books, and papers and I am studying and using my brains as well as my hands; I feel sure I will succeed. Better than all, my cough has nearly left me, and I can feel my lungs growing stronger with every day in this outdoor life. So don't worry; just leave me to God and my own efforts, and surely all will be well."

CHAPTER V.

Charlie found a great deal of comfort in the work upon his own house. His crop was all in and disposed of by the middle of September, and although the price of grain had fallen somewhat below his hopes and anticipations, he still had enough to meet his expenses and to buy the farm he had written to his mother about. There was a shack of a house on the new place he had purchased, and Charlie was glad to get the fairly good doors and windows, as well as some flooring and timbers to eke out his slender resources for his own house. He pulled down the fence which separated the two farms and used it to piece out his fencing on the south side of his own farm. There was also a good pump, and quite a barn; all these were of great value to the young man, and he made use of them accordingly.

The young settler had always been handy with tools; he had taken a brief course in manual training in one of the state schools, and he now found this especial accomplishment of great value. His neighbors discovered his ability with saw and hammer, and as the fall closed in he had plenty of offers to give a few days or weeks here and there in regular carpenter's work. He protested modestly that he was not a trained workman, but he was honest and capable, besides being very quick and tasteful in all he did. People on the frontiers are not very particular about certificates and written recommendations. A man's hand is his diploma and his probity is sufficient recommendation.

It fell out, therefore, that Christmas time came and found his own house unfinished inside. The floor was laid across the whole house, the roof was on, but his simple partition of frame was not yet set up between the two rooms, and there was a good deal to do.

Christmas morning found him up long before daylight. He had refused all invitations to spend the day away among friends. He felt unwilling to carry his own sad heart to any other fireside, and, too, he would use the holiday week in doing work in his own house.

He spent several of the early hours writing to his mother, and his brother on a mission in Europe. Then, with a full heart, now aching with revived memories, he seized his hammer and began work.

The time dragged along; broken only by occasional stops to replenish the fire, or to get nails or tools. The house was well roofed in; and the ceiling of tongued and grooved lumber was nearly finished by the late afternoon. The weary youth was faint and worn, but it still lacked an hour before sunset,

and he could not bear to quit while there was light enough to work. He had eaten little through the day; for philosophize as he might, struggle as best he could, he could not overcome the sadness of this day and time. He wished a thousand times he had accepted his mother's invitation to spend the holidays in Utah.

While pounding in the last nail of his ceiling, he heard sleigh bells jingling in the distance.

"Some jolly young people out for a Christmas ride," he muttered, as he grimly sent the nail home to its place. "Well, let them enjoy themselves. Their troubles will begin where they expect to lay them down—at the gateway of marriage."

The bells jangled merrily on. Getting down from his ladder, and looking out of the window, Charlie was astonished to see three or four closely-packed sleighs draw up to his own gate, and out of them sprang, his good friend, Magnus Olson, helping his pretty daughter Agnes out first, followed by Mrs. Olson.

The young man gazed in complete stupification. What had happened? Why had they come?

His friend saw him at the window and shook his hand in merry play.

Charlie sprang to open the door as the crowd stamped and clattered its way to his porch.

"Merry Christmas, Merry Christmas!" called twenty voices in as many keys. "Christmas gift, Christmas surprise, Charlie Winthrop, why don't you understand?"

Then he grasped the situation. They had made an old-fashioned surprise party on him. And what a surprise!

Magnus Olson and the men brought cedar and pine boughs which they festooned around the walls. The merry, laughing girls, led by Aggie Olson, drew out the one table, and helped their fathers set up the temporary one of boards and cross pieces, on which the feast was to be spread. Mrs. Olson and her friend, Mrs. Ball, hurried up the fire, popped potatoes in the pot, prepared to heat up the already roasted turkey in the oven, and set the mince pies to warm on the hearth.

Charlie gathered his scattered wits after a while and tried to help everybody do everything in his own modest and generous way.

What a medley of laughter and joking and prank playing ensued in that quiet house for the next few hours!

The food was delicious, the guests were hungry, and time and opportunity were all their own. Surely there was nothing lacking!

But the young host was moved to tears. To have generous friends who remember one at such a time was a good deal; but to know those friends were of the genuine type who could set aside natural curiosity while they frowned down unfriendly gossip—this touched Charlie to the heart-core.

He went up to Magnus Olson, and laying his arm across his shoulders, he whispered:

"I don't deserve this, but I'm mighty grateful all the same."

"You deserve a good deal more of good than you get, so far, young man, but—be brave and patient. God has something good and noble for you, you take my word."

Tears were in the lad's eyes—he was little past twenty—and he clasped his friend's hand close.

Just then Agnes Olson came to announce dinner, and Charlie seized her hand while he leaned over her to whisper,

"You are one of the dearest sisters ever."

"Don't say that," she whispered back. "I can't bear it, from you."

Surprised, almost stunned by the look in the now darkened eyes of his merry friend, Charlie hastily dropped her hand, saying only,

"Forgive me."

But there was no time for further talk, or even thought. Twenty hungry people can make a great noise and a good deal of gay confusion. The turkey was done to a creamy yellow brown, the mashed potatoes were as light as foam, the baked beans were mellow and fine, the pies were all just "as mother used to make them," and the large fruit cake was a marvel of culinary art.

After the dinner was over, it was quite dark, and Agnes brought out several lamps from the sleighs, disposing them on the mantle and uncurtained windows. The tables were cleared, furniture was all set back against the wall, and two of the older men brought out their musical instruments. A violin and a base viol make excellent music—when they are in tune and time, and when the hearts and feet of all listeners beat to the same rythm and sound.

And so the gay company bowed and "balanced all," "chassayed to the right," and "swung the gentlemen on the corner," till all were weary even of pleasure.

It lacked an hour to midnight then; and the young host pleased his new friend, Magnus Olson, mightily, by stepping into the middle of the floor at the close of the last tucker-dance, and making a brief speech of gratitude and appreciation.

Charlie helped Agnes Olson into her sleigh and tucked the robes closely about her. Her hand trembled as she touched his, and feeling its quiver, he said earnestly.

"Next to my mother and sisters, you are the best and dearest friend I have." The girl made no reply.

CHAPTER VI.

The winter passed away more quickly than Charlie Winthrop thought possible. He spent all his spare hours in studying every book on agriculture and stock raising which he could borrow or buy; he was constantly called on to do indoor carpenter work, and he had his own house to finish as well. All these occupations, with his usual Sabbath rides to Idaho Falls, gave him a measure of peace and comfort which was as unexpected as it was welcome.

He was very grateful to Agnes that she used her woman's tact to prevent their friendship from becoming awkward to him and painful to her. He had been very careful of both speech and action since that Christmas night when her secret had burned through her eyes and throbbed out upon the tones of her sudden words. He was but human, and the thought of this true affection gave him more comfort than he realized. To feel that he was not scorned by all women gave a needed stimulus to his shaken self-respect. But he was also very much in love, be it said in all honesty—with the wife who had so easily deserted him.

He often dreamed of that wife; holding her in his arms during those night visions, only to wake with the dawn and find it all a mocking-dream.

But health and congenial work was helping. The close contact with nature, the turning of the sod, the breath of his lowing cattle, the sight of the springing wild flowers by the wayside, the daily labor on the very breast of that ancient mother of days, the earth—all these brought sane thoughts and high impulses to this young man, as they always do to the intelligent, faithful tiller of the soil.

Dreams might come in the night to him as to all men, but the earliest opening spring brought great waves of peace that rolled over the soul of man with inspiring melody. To be alive was joy and work was pure delight! In spite of some mental depression which again began to assail him, Charlie felt the pioneer blood of his fathers coursing redly through his own veins; and he expanded physically to drink in the fulness of this new delight.

The brown face of the earth looked more beautiful than ever to him, as it peeped up between the lessening rifts of

soiled, white snow, and his limbs were fairly nervous with the physical activity pent up within them.

He wondered—he had wondered all winter—that Myrtle was so silent. Not a word, not a line from her, and even his mother was now silent concerning her. An occasional rumor had it that she was going to school in the city, with many friends, and—gossip said—two very possible lovers, if she were only free again.

Well, Charlie made up his mind when he heard this that he should not be the one to mention divorce to Myrtle, no matter what she did. If she wished it, he would immediately take steps to grant her request, but until such time—he would be patient and wait.

The long-waited for, sudden and short, Idaho spring, was a lovely revelation to the young farmer. His hands were full of honest, congenial work, and his eyes were charmed with nature's beauteous youth, yet let it be confessed his heart was not quite satisfied, nor his soul at rest, although his physical body was restless and alive in answer to the call of spring.

During the very early part of the spring Charlie was so busy that he was obliged to refuse all invitations to the country amusements which had helped him to pass away some of the winter evenings. He was not sorry in his heart of hearts to see his new and cherished friend, Agnes, accept of the long-offered attentions of the cultured young school teacher, who boarded in Idaho Falls with a cousin of the Olsons. And yet—and yet! How human humanity is!

"What a crowd of beaus Agnes always has about her," Charlie said one day to her father.

"Yes, that' so," answered her astute parent. "Agnes is one of the few marriageable girls out in this new country of ours, and she is bound to have plenty of chances to get married. You have no fault to find with her because of that, have you?" and the older man looked keenly at the youth beside him.

"I? Oh, no, I should think every good man who was not otherwise engaged would find in her the one only girl in the world."

(To be continued.)

Entertainments For November

Morag.

THANKSGIVING DAY.

"Thanksgiving day is the one national day which turns on home life. It is a day of nature, a day of thanksgiving for the year's history.

"A typical Thanksgiving dinner represents everything that has grown in all the summer fit to make glad the heart of man.

"It is not a riotous feast. It is a table piled high, among a group of rollicking young, and the sober joy of the old, with the treasures of the growing year, accepted with rejoicings and interchange of many festivities as a token of gratitude to Almighty God. Remember God's bounty during the year. Give this one day to thanks, to joy, to gratitude."—Henry Ward Beecher.

Thanksgiving is essentially a home or family holiday, and we recommend that, wherever it is possible, families gather together and share the joy and spirit of the occasion as well as the expense of the day's feast and the work of preparation. In one family the mother and each of her married daughters and sons' wives meet and consider the menu for the day. The best of the suggestions offered are decided on, and each home is responsible for one part of the feast. This plan is very successful, and this family always celebrate the holiday together.

A Thanksgiving Dinner Without Turkey.

Bouillon, creamed fish in rice patty shells, roast leg of mutton with dressing, cauliflower, mashed potatoes, rye bread and butter, pupmkin pie, raisins and nuts.

An Economical Thanksgiving Menu.

Potato soup, rabbit stew, boiled hominy, stewed cabbage, beetroot pickle, buttermilk corn bread, apples preserved in cider, parched rice coffee, with brown sugar.

A Thanksgiving bazaar or fair is timely, because it is truly American and recalls Puritan days.

Booths: At the Indian booth let Indian maidens sell baskets, bead work, carpets, rugs, etc. The John Alden booth is presided over by a John Alden in Puritan costume, and is devoted to gifts suitable for men's needs. At the Priscilla booth, sell needlework, fancy work and women's wear. The Puritans' supply ship is in charge of a sailor boy, and is the

grab bag. The Miles Standish booth is devoted to students' needs. Here can be purchased handkerchiefs, comfort bags, stationery, etc. The Peregrine White booth in honor of the first American baby born on American soil is devoted to the sale of baby clothes and toys. At the Popcorn booth sell various kinds of popcorn, home-made candy.

Serve a Thanksgiving supper, and conclude with an entertainment given by the Indians, Puritans, and other booth attendants in costume.

Tableaux from "The Courtship of Miles Standish." Hiawatha would be appropriate.

On the second night give a costume character ball.

A Chrysanthemum Shower.

One of the pleasant memories of childhood days spent in England was the annual chrysanthemum service. This was usually held on the first Sunday in November. The church was decorated with autumn leaves and flowers, and each member of the congregation contributed one or more bouquets of "mums." These ranged from the gorgeous, long-stemmed greenhouse variety, to the humble bunch of hardy varieties from the home garden. To each bunch was attached a card with appropriate sentiment or scripture text. Special music and addresses suitable to the occasion were given and after the service the flowers were gathered and taken to the infirmaries and hospitals.

Our beautiful "Indian Summer" weather often makes possible a generous supply of chrysanthemums, cosmos, etc., and a service as suggested above could be easily planned. In the smaller communities the flowers could be sent to the sick mothers or the shut-ins, where there are no hospitals near at hand.

For a chrysanthemum party, decorate the house and the tables with the flowers; have a large bunch of white or pink ones near the door where each guest may take a buttonhole bouquet. Cover the light globes with Japanese lanterns, and let the Japanese idea prevail through the party. If possible, have a talk on Japan, its customs, or people.

For refreshments serve: rice muffins with curried chicken, chrysanthemum salad, rice wafers, and cherry punch.

Chrysanthemum Salad.

Boil potatoes, cut in long strips as for French fried; arrange a nest of lettuce leaves with potatoes to form the flower. A ring of hard boiled egg forms the center. Pour

dressing over all. If a sweet salad is desired, use strips of banana, orange, and pineapple, with whipped cream.

Suggestive Program for Flower Service.

Hymn, "Earth with her ten thousand flowers."
Invocation.
Hymn, "Make the world brighter."
Reading, (a) "Give them the flowers now," (Heart Throbs); (b) "Harvest hymn." (John G. Whittier.)
Suggested topics for address: "Out of the door in the west," "Flowers of the Bible lands," "The home flower garden," "Mission of the flowers."

A FAMOUS UTAH COOK AND A RECIPE.

We find in the last number of the "Reclamation Record," September, 1920, the following most interesting recipe:

AUNT MARGARET CLAWSON'S CREAMED CHICKEN.

(By H. T. Cory, former consulting engineer in charge of soldier-settlement work, southern division.)

One chicken, 1½ pints cream, little thickening. Cut chicken in (small for serving size) pieces, salt and put in hot frying pan until outside is golden brown. Then pour boiling water over it and let simmer until just ready to fall from the bones. Let water boil down so that juice boils back into chicken and browns a golden brown. If chicken is not fat, put in butter to brown. Take chicken out and add cream and little by little sift in white flour until gravy is rather thick. Put chicken and gravy in big hot dish and serve.

Fine with jelly on side and corn fritters and mashed potatoes.

Aunt Margaret Clawson was the second of four wives of Bishop Clawson, private secretary to Brigham Young, and ambassador of the "Mormon" Church, in its contention with the government. Aunt Margaret was considered the cook par excellent of the "Mormon" Church.

("The Record" is the government weekly organ of the U. S. Agricultural Department at Washington, D. C., and contains a Cook Book Department, where this item appeared.)

THE OFFICIAL ROUND TABLE

MRS. CLARISSA SMITH WILLIAMS MRS. AMY BROWN LYMAN

Notes from the Field

Southern States—Cincinnati Relief Society.

The Relief Society in the Cincinnati branch was organized January 18, 1920. The society has its own assembly rooms in rear of and connected with the hall used for general

Officers and some members of Cincinnati Relief Society.

church services. The rooms, which are also used for Sunday school purposes, have been neatly furnished by the society. Meetings are held every other Thursday evening and are well attended. The lessons given in the Relief Society "Magazine" are followed, and other topics of interest and instruction are considered. During its short existence the society has made forty-nine visits to sick members and non-members. The aim of the society has been to create a more neighborly feeling among the saints, to bring them closer together socially, as well as spiritually. Through regular monthly donations by members, sales and special parties, this branch has raised $65.52; $38.50 has been spent to furnish the Relief Society rooms. Mrs. Christine Anderson is the president of this energetic branch.

California Mission.

On August 22, 1920, the Relief Society of Santa Monica Bay was reorganized. Mrs. A. Snyder, who has served as president for the past two years, was honorably released on account of ill health. She expects to go to Honolulu in the near future. Mrs. Snyder is a woman of sterling worth, and is much beloved and respected by all. The following officers were appointed: Mrs. Lillie T. Freeze, formerly of Salt Lake, President; Priscilla H. Claredge and Birdie S. Harding, counsellors; Miss Jessie Woolley, secretary; Mary S. Houtz, corresponding secretary; Elizabeth H. Brummett, treasurer. Meetings are held every Tuesday at 2 p. m. in the Masonic temple.

Central States Mission.

Tri-City Relief Society.

In the Tri-City, which consists of the cities of Moline, Illinois; Rock Island, Illinois, and Davenport, Iowa, a Relief

Society has been organized. The members of the organization are very earnest and energetic in their work, and are making a great effort to have this society one of the best in the mission. The testimony meetings have been especially successful.

Portneuf Stake.

A survey was recently made in four of the towns of Bannock county, Idaho, by the Idaho Farm Bureau, assisted by the Relief Society; Mrs. Dicy W. Henderson, president of the Portneuf stake, accompanying and assisting Dr. Sprague and Miss Pazandak. One hundred seventy children were examined. Of these, only 70 were in normal condition, while 100 needed treatment. Among the physical findings were: 55 with enlarged and infected tonsils; 28 with enlarged ear glands; 40 with bad teeth. Other findings were defective hearing, eye trouble, skin eruption, nervous conditions, heart trouble, and spinal curvature. Seventy-one children were found to be underweight. It is the intention of the Farm Bureau to follow up this survey with clinics and with six-month classes in feeding and caring for children.

Blaine Stake.

Through the co-operation of the Blaine stake Relief Society with the Idaho Anti-Tuberculosis Society and the University of Idaho Extension Division, the following work has been accomplished in the interest of "better health":

In May the Relief Society secured the services of Miss Ebba M. Djupe, field nurse for the Idaho Anti-Tuberculosis Association, who examined the children of the community and found a large per cent of them underweight, enough to warrant special nutrition work being done; also enough children needing tonsil and adenoid operations to warrant nose and throat clinics being held.

This work was followed up by special lectures on nutrition by Miss Ada Erwin, field worker for the University of Idaho Extension Division.

At the urgent request of the Relief Society of Carey, the Idaho Anti-Tuberculosis Association sent Miss Bertha G. Wilson, a public health nurse, who had just finished a special course in nutrition at Teachers' college, Columbia, to Blaine county, to demonstrate the type of work which a county nurse can do. She labored in the various communities from June 15 to August 15. The state tuberculosis association paid Miss Wilson's salary and transportation expenses, and the Relief Society of Carey entertained her in their homes when in Carey.

Under her supervision, the nose and throat clinic was held in Carey, July 30-31, and August 1. Dr. A. L. Heine, a nose and throat specialist, of Boise, assisted by Dr. Higgs, of Boise, and Dr. Snyder, of Carey, was in charge. There were 42 cases, mostly children operated upon. A hospital was improvised in the home of President Joseph S. Cooper, where the patients received nursing care from Miss Wilson, and Mrs. Bennett, of Boise, and Miss Huish, Miss Sparks, and Mrs. Powers, of Carey. All the patients came through in good condition. The success of the clinic was due largely to the splendid co-operation of the citizens with the doctors and nurses.

The following report is a summary of the work of the public health nurse in Carey; many services of miscellaneous character are not mentioned:

Fourteen lectures on home hygiene and care of the sick; 12 children in nutrition classes; 61 children examined; 42 nose and throat operations; several meetings with the women of the community. In addition to this, numerous home visits were made.

Carey ward, of the Blaine stake, donated $27.40 to the playground association. This ward distributed $7 worth of bulletins on sex education.

Union Stake.

The Union stake Relief Society has just sent to the general office a check for $307.50, to be turned over to the Salt Lake temple. The chief recorder will arrange for several days or a week to be set apart for Union stake, when official services will be arranged for. This will amount to 615 days spent in temple work. This is a most excellent showing, especially in view of the fact that the present Relief Society membership of this stake is only 179, and the number of Latter-day Saint families in the whole stake totals only 355, and shows what can be accomplished by energetic officers and faithful women in a far-away stake.

Granite Stake.

At a recent union meeting in Granite stake, there was the following representation: stake officers and board members, 16; 13 presidents, 22 counsellors, 9 secretaries, 5 choristers, 4 organists, 6 aids, 115 district teachers, 16 class leaders, and 21 members and visitors; total, 227. It is especially gratifying to note the splendid attendance by district teachers.

Wayne Stake.

In August, 1920, the Relief Societies of the Wayne stake joined together for a picnic and outing to Fish Lake, under

the supervision of the stake board, and Elder William H. Morrell, of the high council, who supervises the work of the Relief Society. The party left Loa at 10 a. m. by auto, returning at night. The stake presidency accompanied the excursionists. There were 165 in the party, all of whom enjoyed the splendid company and the opportunity furnished for social relaxation.

Alberta Stake.

On August 8, Alberta stake was reorganized. Mrs. Lydia J. Brown, who has served faithfully and well for many years in the capacity of president, was released on account of change of residence. Mrs. Annie D. Snow, first counsellor to Mrs. Brown, was appointed president of the stake. Other officers and board members were sustained as follows: Jane W. Bates, Mary E. Smith, counsellors; Lavina Low, secretary and treasurer; Lola S. Lamb, assistant secretary; Mary A. Leadbetter, chorister; Ida A. Brown, organist; Sarah B. Daines, Catherine Pilling, Mary A. Anderson, Rose Woolf, Nellie Pitcher, Talitha Carlson, Dora Jacobs, board members.

Pocatello Stake.

Pocatello stake was reorganized on August 22. Mrs. Emily Gladwin was honorably released, with appreciation for her splendid services, and Mrs. Martha E. Pugmire was named as the new president of the stake.

Kanab Stake.

Kanab stake was reorganized on September 5. Mrs. Artemisia Seegmiller, long and well known as a devoted Relief Society worker, found it necessary to resign from her position as president. Mrs. Sarah L. Robinson was appointed to succeed Mrs. Seegmiller, with the following group of women as assistants: Ellen M. Hoyt, Ada Judd, counsellors; Amanda C. Pugh, secretary and treasurer; Emma G. Woolley, honorary member; Hannah H. Esplin, Abigail Cox, Kerzia Esplin, and Vinnie F. Jepson, aids.

Panguitch Stake.

Panguitch stake was divided on August 29, the division to be known as Panguitch and Garfield stakes. Mrs. Sarah E. Cameron was retained as president of the Relief Society of the Panguitch stake. Mrs. Sarah L. Larson was appointed president of the new Garfield stake.

European Mission.

The following interesting reports have been received from the European Mission:

Number of Relief Society organizations: British mission, 44; Swiss and German mission, 31; Swedish mission, 11; Netherlands, 8; Scandinavian, 14.

Total enrollment in Relief Societies: British, 672; Swiss and German, 1,003; Swedish, 162; Netherlands, 164; Scandinavian, 353.

Number of officers and teachers: British, 248; Swiss and German, 227; Swedish, 72; Netherlands, 41; Scandinavian, 149.

Average enrollment in each society: British, 17; Swiss and German, 32; Swedish, 15; Netherlands, 20.

Number of meetings held: British, 1,186; Swiss and German, 776; Swedish, 130; Netherlands, 347; Scandinavian, 466.

Number of regular visits made by Relief Society teachers: British, 1,704; Swiss and German, 4,277; Swedish, 730; Netherlands, 1,068.

Number of special visits to the sick: British, 1,525; Swiss and German, 1,300; Swedish, 304; Netherlands, 410; Scandinavian, 254.

Number of families assisted: British, 234; Swiss and German, 360; Swedish, 27; Netherlands, 104; Scandinavian, 121.

Number of other persons assisted: British, 84; Swiss and German, 119; Swedish, 27; Netherlands, 19; Scandinavian, 66.

Number of articles made at work meetings: British, 1,075; Swiss and German, 949; Netherlands, 412; Scandinavian, 5.

Paid for charitable purposes: British, $969.47; Swiss and German, $3,373.64; Swedish, $235.41; Netherlands, $367.34; Scandinavian, $1,119.51.

Franklin-Oneida.

Mrs. Alveretta Engar, chairman of social service work in the Oneida stake, writes as follows:

"The need of social service work was made apparent to our Relief Society women by study of the lessons in the Social Service Department of the "Magazine." These lessons have been a very efficient means of educating the people along the lines of community welfare work. The first work undertaken was to petition the various school boards to provide equipped playgrounds with trained supervisors. In the same petition, we asked that a doctor and nurse be provided to examine and give medical aid when necessary to every

school child. As a result, much work has been done toward getting playgrounds in shape during the summer. The second request is under consideration by the various school boards.

"During the summer, the combined social service committees of the Oneida and Franklin stakes, called upon the physicians of Preston, the county superintendent of schools, and the superintendent of the Preston schools, and the mayor, to co-operate wtih them in improving the health conditions among the children. Drs. Allen R. Cutler, Jr., and Curtis Bland very generously consented to have health clinics established in each of their offices, where they made a half price rate for all school children, for operations for tonsils and adenoids. The county superintendent and the city superintendent consented to assume the expenses of a nurse to assist with the clinics. The mayor and city council gave it their hearty endorsement, and assisted with other expenses incurred in establishing this temporary clinic.

"These committees recently instituted a campaign for a cleaner town, calling on the mayor and city council to take the matter up of enforcing city ordinances regarding expectorating on the sidewalks and in public places and regarding unsightly weeds on the streets. We also enlisted the interest of the Preston Commercial Club, who led out in a clean-up day movement. The day closed with a community "sing" and street dance. The stake board sold hot meat pies, cake and cocoa, the proceeds of which were used to assist a nurse who has registered for a three years' hospital course.

"Some of our wards are doing very fine family welfare work. The Mink Creek Association assisted relatives in sending to the Latter-day Saints hospital a mother who needed operation for tuberculosis of the bone. She has since returned home and is able to carry on her former duties in the home. The Banida ward is sewing and fitting out with school clothing a family of children who are left without a mother."

Parowan Stake.

In the death of Mrs. Sarah Ann Adams, the Relief Society of Parowan has sustained a great loss. By her countless deeds of charity and kindness, Mrs. Adams endeared herself to all who knew her. She spent the greater part of her very useful life as a worker in the Church, beginning with the primary association, and working later with the Relief Society. In no sense did she live for herself alone, but for all mankind. Her's was a life of giving to others the very best of all that was in her.

James H. Anderson.

Turks and French continued at warfare in Asia Minor in September.

Famine in China cost many thousands of lives in August and September.

The British in Mesopotamia had several serious clashes in September, with native insurrectionists.

Twenty thousand cholera cases, resulting in 9,000 deaths, is the summer report of Korea for 1920.

James M. Cox, Democratic candidate for president of the United States, visited Utah on September 15.

France is threatened with labor troubles like Italy's in the near future, to the great worry of her statesmen.

A gale along the Louisiana coast of the Gulf of Mexico, on September 23, did great property damage. There was no loss of life.

Zion Park, southern Utah, was dedicated on September 16, under government auspices. President Heber J. Grant presided over the services.

The United States is threatened with a great disease epidemic in 1921, according to September's announcement of Health Commissioner R. S. Copeland, of New York.

Fast mail air service between New York and San Francisco was inaugurated by the government on September 8.

Prices of iron and steel manufactures, and of cotton and woolen goods, fell off about 30 per cent in the United States in September.

Alexandre Millerand was elected president of France on September 23, succeeding Paul Deschanel, whose mind has become impaired.

A world justice court is now proposed with which to settle international difficulties, and to eliminate objections to the League of Nations.

Great Britain was threatened in September by chaos in business. The miners' strike set for September 25 was, however, postponed until October.

An earthquake in northern Italy on September 7 and 9 resulted in over 1,400 deaths, many thousands of people homeless, and vast destruction of property.

Three Socialists, because of membership in the Socialist party, were expelled from the New York legislature on September 21, and two others resigned in protest.

Moses V. Reeves, aged 95 years, and Elizabeth Guest, 85, were married in Salt Lake City on September 7. They are said to be the oldest couple ever joined in wedlock in Utah.

Ireland's troubles with Great Britain were more aggravated than ever in September, there being more than 100 killed, many hundreds injured, and much property destroyed.

Japan and the United States are negotiating a settlement of the question of excluding the Japanese from this country. It is not likely that Japan will go to war with the United States.

Lithuania and Poland, both members of the League of Nations, were at war in September. They agreed to submit their difficulty to the league council, then immediately resumed hostilities, without waiting for the council to act.

An explosion in front of the United States sub-treasury in New York, on September 16, killed 35 people, injured 200 others, and did great property damage. Whether it was the work of anarchists or an accident has not been determined.

Italy had a semi-revolution in September, which almost overthrew the form of government. The labor unions took over a great many industrial plants and held them. The government made a compromise, but further trouble seems imminent.

Dr. Herbert L. Samuels, Jewish lord high commissioner in Palestine, took complete charge, on September 21, of the country immediately east of the Jordan, formerly occupied by the Twelve Tribes of Israel, and was greeted with satisfaction by the Arab population.

Mrs. O. P. Belmont, of New York, head of the National Woman's party, made announcement on September 22 that "the men better not oppose women in their effort to wrest from men a fair share of control of life in its every aspect." Just what she means was not made clear.

Garfield county, Utah, has the first large-scale operation scheme under the Smoot oil leasing act, a government license therefor having been issued to an Ohio company with $500,000 capital. Thirty-seven and one-half per cent of the royalty comes to the state of Utah.

Two banks in Utah, one at Morgan City, and the other at Sugarhouse, Salt Lake City, were robbed on September 24, each of about $10,000, by four men. Two of these were captured by the Salt Lake police early the same evening, and the other two were taken a few hours later.

Twenty-seven million women in the United States were qualified to become voters by the adoption of the nineteenth amendment to the constitution. In September, the legislature of Connecticut ratified the amendment, so that it is effective regardless of the action of Tennessee, whose vote was questioned.

EDITORIAL

Entered as second-class matter at the Post Office, Salt Lake City, Utah

Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

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Room 29, Bishop's Building, Salt Lake City, Utah

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Let Us Give Thanks

Latter-day Saints find much to be grateful for, every day in the year, every moment in the day, for life, for the gospel of Jesus Christ and a testimony of its truth; for comparative health, and reasonable prosperity; for family, home, children, and friends; but I have an especial glow in my soul this Thanksgiving season, and I wonder if my friends will not share my joy with me: I am so glad that I am a woman.

It was not always so! When youth and high ambitions claimed my life, I thought I was dissatisfied with womanhood and all its limitations. I fretted with my sex and came to mental grips with frequent motherhood and with my crowded walls of home and labor. I was so young, so burdened. I thought—alas, do others think like me?—that pain and care and swift discouragement could all be shed aside, were I a man!

My river of life flowed on, now swift, now turbid, yet ofttimes clear as crystal, with sweet refreshing strength. Time and long experience drew me on and gradually there came to me a joy that I was just a woman—mothering my growing sons; and not them alone, but scores of other mothers' sons came into my heart and life and built about my soul a bulwark of support which made my natural weakness into rivets with which to bind men's hearts to mine. Then, too,

both girls of mine, and many, many girls of other mothers, found my arms and heart, and I could cuddle all their hopes and aims within my own abysmal sadness, the while I petted them and taught them how to lay their burdens down at Jesus' feet. And that was also very sweet. To feel that through the iron bars which bound my soul in sex-restraints my willing hands and tender love could be to all of these a present help which men can rarely give.

At last my prison changed—so gradually yet so happily—into a moated castle where peace and safety dwelt for pilgrims, while war and wild assault were kept at bay by all my legion of loving male defenders. They loved the strife and swift reprisal, while I leaned softly on my limitations and came to thank my God that he had made me just a woman.

Unless you've travelled all this dreary road which I describe you will not catch my meaning; but anyway, let us all give thanks for wifehood, motherhood, and most of all, for tender, gentle, helpful, womanhood.

Again, this year, the Utah Health Associations are appealing to the people generally, to buy Red Cross Seals so that funds may be provided to carry on the fight against tuberculosis in this state. The cost is trifling and yet if all buy a few cent's worth of stamps the result will be both successful and surprising.

The editor would like to secure several copies of No. 3, volume 4, (March, 1917,) and No. 3 and 9, of volume 7, (March and September, 1920.)

LINES TO AN OLD WALNUT TREE.

Mrs. Donna M. Meacham.

Majestic spreading walnut tree,
Whose grateful shade I have enjoyed,
Delicious fruit you've given me
I trust you may not be destroyed,
That strangers will be kind to thee,
For I am bidding thee farewell,
Thou dear, old stately walnut tree,
Henceforth apart from you to dwell.

Guide Lesson Suggestions

LESSON I.

TESTIMONY AND GENEALOGY

First Week in December.

PIONEER TEMPLE BUILDING IN UTAH.

President Brigham Young was deeply interested in every phase of temple building and temple work, as was his leader, the Prophet Joseph Smith. His first thought on entering the Utah wilderness was about rearing a temple to Jehovah's name. We have every evidence of that fact. His remarks, as found in this lesson, will indicate his ideas upon this subject.

President Young said. April 8, 1852, at the general conference, this before any temple was built in Utah:

Is it not necessary that we should have a temple? Now, brethren, if you can believe it, I will reveal the truth to you. It is absolutely necessary that this people should build a temple to the most high God. "What for?" it may be inquired. "To worship the Lord in?" No! Absolutely this is the fact. "Have we not heretofore built temples, and commenced others?" "And when these were built, were they not built for the assembly of the people, and for the public worship of God?" Yes, but this was by permission, that is all. A temple that is built for the priests of the most high, is built to be occupied by the priesthood, by those who have the oracles of that priesthood. But it may be inquired—"Are they not built to assemble the congregation in to confess their faults, and to exhort each other, and partake of the sacrament of the Lord's supper, etc.?" That is not the design of a temple, though it may be done in it. The tabernacle is for the congregation, and the temple is for the priests of the most high to enter in, and be as pillars, and there administer in the name of Israel's God, and for the salvation of the living and the dead; that is what temples are for. For instance, let me ask the question here of the elders of Israel—are we now in circumstances to go forth and redeem our fathers, and our forefathers—to act in their behalf? Now the congregation are lost at this very reflection, they don't know anything about it; but if I reveal the facts in the case to you, then you will know.

Were we to inquire, where is your baptismal font to begin the operation? It is to be built for the express purpose of going down into it to be baptized for your forefathers, for the remission of their sins; and without this, not the first step can be taken. If we cannot take the first step, it would be altogether improper in undertaking to take the last step. This would just be like a man standing at the bottom of a ladder, all the time reaching to the top round, without coming to it in the regular way by stepping on the first, second, etc. You have got to begin at the beginning. Although we are giving endowments here, yet if we had enjoyed the privilege that we should have enjoyed in the land of our nativity, and had had the privilege of building temples, and dedicating them, and of occupy-

ing them, there is not an act of ours but what would have been legal. If the inquiry should arise, is it by the right authority we act? I will tell you, it is by the authority of permission; and if we had not a house here, and were disposed to take the trouble of going on these mountains, and there give the endowments, the Lord would own it, and acknowledge those endowed, and all hell could not prevail against them. * * *

President Young remarked, October 6, 1851:

The first I have noted is a question,—shall we commence to build a temple next spring, in order that we may receive our endowment more fully? There are many in this congregation who are aware that we do not give all the endowments, neither can we, legally, until we build a temple. The endowments we now give are given merely by permission, as we have not a house in which to officiate in these ordinances of salvation, that is legal, though we have got a comfortable place, which we have dedicated to the Lord, and the brethren who go therein, know and can bear testimony whether the Spirit of the Lord is there or not.

Again he said on August 29, 1852:

When Brother Joseph revealed the great mystery of being baptized for the dead, did not a great many of the elders of Israel think then, 'Mormonism' cannot endure; it will be overcome." Every item of doctrine brother Joseph has brought forth had to meet with opposition from the world.

At the general conference, October 6, 1852, President Brigham Young said:

Joseph received the pattern of the temple in Kirtland, and said he to me, if this people would do as they are told, it would be superfluous to have a revelation.

Some people are inclined to doubt the origin of the plan by which the Salt Lake temple was built, attributing the design of the temple to this or that man. The following quotations ought to settle that question once and for all:

On February 14, 1853, in the ceremonies attendant upon the dedication of the temple site, President Young said:

"It matters not whether we will be permitted to enjoy the temple we are about to build, or be driven from it the day after it is finished; it is for us to do our duty and leave the event with our heavenly Father, and let him do as it seemeth him good with his own house.

"Some might query whether a revelation had been given to build a house to the Lord, but he is a wicked and slothful servant who doeth nothing but what his Lord commandeth, when he knoweth his Master's will. I know a temple is needed, and so do you; and when we know a thing, why do we need a revelation to compel us to do that thing? If the Lord and all the people want a revelation, I can give one concerning this temple.

"In a few days I shall be able to give a plan of the temple on paper, and then if all heaven, or any good man on the earth will suggest any improvements, we will receive and adopt them."

Again from the "Deseret News" of same date, we quote:

"The president briefly recounted many vicissitudes through which the Church had passed, the difficulties they had had to encounter in Ohio, Missouri, and Illinois, and how they had been led by an over-

ruling Providence to this consecrated spot; that seven years tomorrow he left Nauvoo, not knowing which way he should go, only as he had learned by dreams, and visions, and revelations; that there was a good place for the Saints in the mountains; and that when he arrived on the spot where he then was, he declared that here was the place for a temple, though the valley had not then been explored. Messengers had gone to the north, to the west, and to the south, to find a better place, but they had found nothing better." (There were many witnesses present who would have testified to this truth, had they been called on.—Editor, News.)

At the April conference following, 1854, he said:

I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July I was here, and saw in the spirit the temple not ten feet from where we have laid the chief corner-stone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me. I never looked upon that ground, but the vision of it was there. I see it as plainly as if it were in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now, do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the centre of temples we shall build, and, on the top, groves and fish ponds. But we shall not see them here, at present.

There is a most remarkable similitude between the plan thus revealed to President Brigham Young and that of a Nephite temple built in South America. (See "Relief Society Magazine," April, 1917.)

Continuing, he said:

I do not like to prophesy much, I never do, but I will venture to guess, that this day, and the work we have performed on it, will long be membered by this people, and be sounded as with a trumpet's voice throughout the world, as far, as loud, and as long as steam, wind, and the "electric current," (note this peculiar prophecy, and remember that it was delivered in 1854.) "can carry it. It is a day in which all the faithful will rejoice in all time to come.

This I know—there should be a temple built here. I do know it is the duty of this people to commence to build a temple. Now, some will want to know what kind of a building it will be. Wait patiently, brethren, until it is done, and put forth your hands willingly to finish it. I know what it will be. I am not a visionary man, neither am I given much to prophesying, but I have seen this temple in vision.

There was some discussion as to what building material should be used in the construction of the temple. President Young's mind was fixed, but he invited the opinion of his associate brethren.

President Kimball said, October 9 ,1852:

Brethren, shall we have the temple built of stone from Red Butte, adobies, rock, or the best stone the mountain affords?

Motioned, that we build it of the best materials that can be got in the mountains.

President Kimball said again:

He asked if we should build the temple, of stone from Red Butte, adobies, or rock from San Pete. We can build it of the very best material, for we have union, bone, marrow, and muscle. I would like to see something nice, and our president is perfectly able to give us a design of what we want for the Saints to get all their blessings in.

President George A. Smith said at this same meeting:

If there is the best stone or the best stick of timber in the mountains, it should be offered to the Lord. If we build of the best, the Lord will open the way for it to be got; but if we build for the sake of the ordinances and not for worth or beauty of the structure, it will be a drag; and if we build a splendid temple, property and everything else will increase in proportion, the Lord will accept it, nations will revere it, and the people from the four quarters of the earth will come to receive their endowments. He motioned, that we lay the foundation of the best stone, and build upon it of the best materials that Deseret will afford.

Then President John Taylor remarked in seconding this motion:

It would cost more money to build a house of stone than adobies. He showed that in England and France they fetch their stone for public buildings from a great distance, and at an immense expense. And if the Gentiles do it, in the name of God and common sense, I say, we must be a poor, miserable set of beings, if we cannot do the same. We are going to receive our washings, anointings, and endowments therein. If we are cramped in our feelings in building a temple, we should feel afraid of having cramped blessings. And he seconded Elder Smith's motion.

Through the winter of 1855, President Young built an endowment house in Salt Lake City, in which ordinances for the living were performed and later some baptisms and marriages for the dead, but no endowments for the dead. With enthusiasm he stirred the people to labor for the erection of a temple in Salt Lake City, then one in St. George, in Manti, and in Logan. He dedicated the temple in St. George, on January 1, 1877, and opened it for the first endowments for the dead ever offered, so far as is known, either in ancient or modern times.

The following extracts from sermons preached by him in the Bowery in 1856, taken from Vols. 3 and 6 of the "Journal of Discourses," are full of suggestions:

"Here is time, where is eternity? It is here just as much as anywhere in all the expanse of space; a measured space of time is only a part of eternity.

Page 369: "When the spirits of mankind leave their bodies, no matter whether the individual was a prophet or the meanest person that you could find, where do they go? To the spirit world. Where is it? I will tell you.

"The spirit of Joseph, I do not know that it is just now in this bowery, but I will assure you that it is close to the Latter-day Saints,

is active in preaching to the spirits in prison and preparing the way to redeem the nations of the earth, those who lived in darkness previous to the introduction of the gospel by himself in these days.

"He has just as much labor on hand as I have; he has just as much to do. Father Smith and Carlos and Brother Partridge, yes, and every other good Saint, are just as busy in the spirit world as you and I are here. They can see us, but we cannot see them unless our eyes are opened. What are they doing there? They are preaching, preaching all the time, and preparing the way for us to hasten our work in building temples here and elsewhere, and to go back to Jackson county and build the great temple of the Lord. They are hurrying to get ready by the time our elder brother is ready. But is Joseph glorified? No, he is preaching to the spirits in prison. He will get his resurrection the first of any one in this kingdom, for he was the first that God made choice of to bring forth the work of the last days.

"Those who have died without the gospel are continually afflicted by those evil spirits, who say to them—'Do not go to hear that man Joseph Smith preach, or David Patten, or any of their associates, for they are deceivers.'

"Spirits are just as familiar with spirits as bodies are with bodies, though spirits are composed of matter so refined as not to be tangible to this coarser organization. They walk, converse, and have their meetings; and the spirits of good men like Joseph and the elders, who have left this Church on earth for a season to operate in another sphere, are rallying all their powers and going from place to place preaching the gospel, and Joseph is directing them, saying: go ahead, my brethren, and if they hedge up your way, walk up and command them to disperse. You have the priesthood and can disperse them, but if any of them wish to hear the gospel, preach to them.

"Can they baptize them? No. What can they do? They can preach the gospel, and when we have the privilege of building up Zion, the time will come for saviors to come up on Mount Zion. Some of those who are not in mortality will come along and say, 'Here are a thousand names I wish you to attend to in this temple, and when you have gotten through with them I will give you another thousand'; and the elders of Israel and their wives will go forth to officiate for their forefathers, the men for the men, and the women for the women.

"A man is ordained and receives his washings, anointings, and endowments for the male portion of his and his wife's progenitors, and his wife for the female portion.

"Then in the spirit world they will say, 'Do you not see somebody at work for you? The Lord remembers you and has revealed to his servants on the earth, what to do for you.'

"Is the spirit world here? It is not beyond the sun, but is on this earth that was organized for the people that have lived and that do and will live upon it. No other people can have it, and we can have no other kingdom until we are prepared to inhabit this eternally. In the spirit world those who have got the victory go on to prepare the way for those who live in the flesh, fulfiling the work of saviors on Mount Zion.

"To accomplish this work there will have to be not only one temple, but thousands of them, and thousands and tens of thousands of men and women will go into those temples and officiate for people who have lived as far back as the Lord shall reveal. If we are faith-

ful enough to go back and build that great temple which Joseph has written about, and should the Lord acknowledge the labor of his servants, then watch; for you will see somebody whom you have seen before, and many of you will see him whom you have not seen before, but you will know him as soon as you see him.

"This privilege we cannot enjoy now, because the power of Satan is such that we cannot perform the labor that is necessary to enable us to obtain it.

"When we commence again on the walls of the temple to be built on this block, the news will fly from Maine to California. Who will tell them? Those little devils that are around here, that are around this earth in the spirit world; there will be millions of them ready to communicate the news to devils in Missouri, Illinois, California, Mexico, and in all the world. And the question will be 'What is the news?' The answer will come; 'There is some devilish thing going on among the 'Mormons' and I know it. Those 'Mormons' ought to be killed.' They do not know what stirs them up to this feeling; it is the evil spirits that are continually near them.

"We all have good spirits to attend us; when the eyes of the servant of Elijah were opened he saw that those for them, were more than those against them. There are two-thirds for us, and one-third against us; and there is not a son or daughter of Adam but what will be saved in some kingdom and receive a glory and an exaltation to a degree, except those who have had the privileges of the gospel and rejected it and sinned against the Holy Ghost; they will become servants to devils."

QUESTIONS.

1. When was the Nauvoo temple built?
2. Who did the work therein?
3. When was the endowment house built?
4. Where is heaven?
5. What are the spirits of our prophets doing in paradise?
6. Have we enough temples now to do the work our people wish to do?
7. What can you say about the temple to be built in Jackson county, Missouri?
8. What more can you tell about Brigham Young's interest in temples?
9. Why do the Latter-day Saints desire to build temples?
10. Why dedicate a temple or a temple site?
11. Who planned the Salt Lake temple and who revealed the plan?
12. What can you say about building the temple of adobies, of concrete, of granite?
13. Describe the plan of the Salt Lake temple?
14. Give a sketch of its erection. When it was dedicated? By whom?

15. What can you say about the descendants of the pioneers and temple work?

16. What is peculiar about Brigham Young's prophecy concerning the electric current in 1854?

LESSON II.
WORK AND BUSINESS.
Second Week in December.

LESSON III.
BOOK OF MORMON.
Third Week in December.
(Optional.)

Archaelogical Testimony.

Subject: Positions of the Book Sustained by Archaelogical Testimony.

Text: (See body of the lesson.)

Aim: The first reward of truth is persecution, but it will triumph in spite of error.

The purpose of this, the final lesson of the course, is the consideration of the seven statements (positions of the "Book of Mormon") as set up in our last lesson given in the third week of November.

Very little comment will be indulged in owing to the fact that space will not permit, as we will have to quote extensively because the books are not generally accessible. Because the subject is so comprehensive and to save space the "positions" will not be treated chronologically.

First, second, fourth and sixth positions: Three civilizations have existed, flourished, and decayed, upon parts of the continent, and one on nearly every part. Tersely stated, the book contends that upon this continent there were different civilizations by different peoples, namely: there was the Jaredite era, the oldest, then the Nephite era which absorbed the people of Mulek, after which the Lamanites reigned undisputed. The Jaredites confined themselves principally to North America, while the Nephites occupied both South and North America, as did also their conquerors, the Lamanites.

Leading authorities on American antiquities and archaelogy do not hesitate to declare that there were different peoples and correspondingly different periods of civilization preceding the Aztec and the Inca period which dominated the

southern division of the continent at the time of the invasion by the Spanish party headed by Cortez.

Now as to corroborative evidences of this contention the following is submitted:

"The most ancient civilization on this continent, judging from the combined testimony of tradition, records, and architectural remains, was that which grew up under the favorable climate and geographical surroundings which the Central American region southward of the Isthmus of Tehuantepec afforded." "Short's North Americans of Antiquity," page 203). Baldwin says:

"To find the chief seats and most abundant remains of the most remarkable civilization of this old American race, we must go still further south into Central America and some of the more southern states of Mexico. Here, ruins of ancient cities have been discovered, cities which must have been deserted and left to decay in ages previous to the beginning of the Aztec supremacy."—("Ancient America," page 93.)

Bancroft declares, "The oldest civilization in America which has left any traces for our consideration, whatever may have been its prehistoric origin, was that in the Usumacinta (Central American region) represented by the Palenque group of Guinn." ("Bancroft's Native Races," vol. 5, page 158, also page 230). We could go on multiplying the evidence in this particular, but it is not necessary. The foregoing is sufficient to show that archaelogy definitely fixes the oldest civilization of America where the "Book of Mormon" just as definitely describes it to have flourished.

As to the Nephite era, coming centuries later than that of the Jaredites, it is almost universally agreed by noted writers on American antiquities and archaelogy, that the semi-civilized peoples, the Incas and the Aztecs, reflected a civilization antedating their time. Prescott asserts that the source of this civilization (the Nephite) "is traced to the Valley of Cuzco, the central region of Peru;" a conclusion that is confirmed by "nearly every tradition," he says, and "by the imposing architectural remains which still endure, after the lapse of so many years," on the borders of Lake Titicaca, South America.

Baldwin says: "The uniform and constant report of Peruvian tradition places the beginning of this old civilization in the Valley of Cuzco, near Lake Titicaca. There appeared the first civilizers and the first civilized communities." ("Ancient America," page 236.) The evidence of repeated reconstructions in some of the cities before they were deserted has been pointed out by explorers. At Palenque, as at Mitla, the old-

est work is the most artistic and admirable. Over this feature of the monuments and the manifest signs of their difference in age, the attention of the investigators has lingered in speculation. They find in them a significance which is stated as follows by Brasseur de Bourbourg:

"Among the edifices forgotten by time in the forests of Mexico and Central America, we find architectural characteristics so different from each other, that it is as impossible to attribute them all to the same people as to believe they were all built at the same epoch." In this view, the substructions of Mayapan, some of those of Tulha, and a great part of those at Palenque, are among the older remains. These are not the oldest cities whose remains are still visible, but they may have been built in part, upon the foundations of cities much more ancient." (Baldwin's "Ancient America," page 156.)

Here, then, are the two different and distinct civilizations, both of a high order of development, not one barbarous nation coming after and occupying the land where a highly civilized nation had builded, but one highly cultivated and enlightened at the outset following and building upon the ruins of another. Again, in a work entitled, "Mound Builders' Works and Relics," by S. D. Peet, page 21, we read: "We may say that the evidences are numerous, that the people who built the mounds in the Mississippi valley belonged to different races and occupied the country at different periods, and may have come from different sources. Traditions of the Indians prove that the lands have been inhabited by different races and at different periods. Nowhere, however, is it claimed that the Indians were the first people who occupied the country, or that their ancestors were the first race who built the mounds."

This evidence is supported by Bandelier, "Archaelogical Tour in Mexico," page 261; Prof. H. W. Hayes, page 329; "Narrative, Critical and Historical," vol. 1, by Justin Winsor, and many other reliable authorities. Here, then, we have evidences of two or more civilizations, established by archaeological research and in harmony with the "Book of Mormon." This fact was never known or published to the world until many years after the publication of the "Book of Mormon."

Third—One of the most striking positions taken by the book is that the earliest civilization, as well as the other which followed, was originally of a high order of excellence. They did not begin low and end high, but on the contrary, they are described by the book to have been at their best in their earlier history, and to have declined until they no

longer could successfully resist their enemies and finally were overcome and superceded by a savage people. This fact confronts the student of history at the outset and gives him not a little anxiety and confusion as he seeks the solution for such an arbitrary condition. When he analyzes the situation in Europe he comes to a conclusion diametrically opposed to the book's position. In every land, except those probably where a higher civilization has influenced and directed the natives, as in the case of colonization, the course of the progress of civilization has without exception been from the lower to the higher.

In this connection Short says: "The eras or ages which have been observed to mark the different stages of the development of prehistoric man in Europe are apparently reversed in America." ("North Americans of Antiquity," page 27.)

Fourth—As to the arts and sciences possessed by these early civilizations, Baldwin says: "They had a standard of measurement and had a means of determining angles"; "made use of astronomical instruments"; "they were agricultnrists and also engaged in spinning and weaving"; "possessed a knowledge of the science, and metals, and used tools of porphyry." ("Ancient America," pages 24-42.)

Prescott says in speaking of the Peruvians: "Husbandry was pursued by them on principles that may be truly called scientific." The Peruvians showed great skill in the manufacture of different articles for the royal household from this delicate material, which, under the name of "vigonia" wool, is now familiar to the looms of Europe. It was wrought into shawls, robes, and other articles of dress for the monarch, and into carpets, coverlets, and hangings for the imperial palaces and temples. The cloth was finished on both sides alike; the delicacy of the texture was such as to give it the lustre of silk; and the brilliancy of the dyes excited the admiration and the envy of the European artisans." They manufactured jewelry and ornaments; "utensils of every description, some of fine clay, and many more of copper; mirrors of a hard polished stone, or burnished silver, with a great variety of other articles." ("Conquest of Peru," vol. 1 ,page 31.) "They had great skill in the art of working metals, especially gold and silver. Besides these precious metals, they had copper, tin, lead, and quicksilver." "Their goldsmiths and silversmiths had attained very great proficiency. They could melt the metals in furnaces, cast them in molds of clay or gypsum, hammer their work with remarkable dexterity, inlay

it, and solder it with great perfection." ("Ancient America," pages 248, 249.)

Fifth—The book asserts, "And they also had horses, and asses, and there were elephants and cureloms and cumoms, etc., etc." (Ether 9:18 and 19.)

For many years the book was viciously attacked on this point; but of recent years so much evidence has been found of the domestic animals, of the ox, the sheep, the swine, the goat, and the horse, that it is not necessary here to utilize space to reproduce them. Regarding the horse we introduce the testimony of Prof. O. C. Marsh, in an address before the American Association for the Advancement of Science, Nashville, Tenn., August 30, 1877, page 30: "When a student in Germany, some twelve years ago, I heard a world-renowned professor of zoology gravely inform his pupils that the horse was a gift of the old world to the new; and was entirely unknown in America until introduced by the Spaniards. After the lecture I asked him whether no earlier remains of horses had been found on this continent, and was told in reply that the reports to that effect were too unsatisfactory to be presented as facts in science. This remark led me on my return to examine the subject myself, and I have since unearthed with my own hands not less than thirty distinct species of the horse tribe in the tertiary deposits of the west alone." For years after the critics of the book had been silenced as far as the more common domestic animals are concerned by just such testimony as the above, these same skeptics ridiculed the idea that the elephant had ever been coexistent with prehistoric man on this continent as the book emphatically declared. It is probable, too, that even a few members of the Church were more or less skeptical in this particular. For the benefit of these the following is offered: "In the United States we detect also some evidences of the coexistence of man and extinct species of quadrupeds. Doctor Koch, in the reconstruction of the "Tertiary Zenglodin," insisted long ago that he had found in Missouri such an association of mastadon and Indian remains as to prove that the two had lived contemporaneously. I have myself observed the bones of the mastodon and elephant imbedded in peat at depths so shallow that I could readily believe the animals to have occupied the country during its possession by the Indian; and gave publication to this conviction in 1862. More recently, Prof. Holmes, of Charlestown, has informed the Academy of Natural Sciences of Philadelphia that he finds upon the banks of the Ashley river (Utah) a remarkable conglomeration of fossil remains, in deposits of post-tertiary age. Remains of the hog, the

horse, and other animals of recent date, together with human bones, stones and arrow heads, hatchets and fragments of pottery, are there lying mingled with the bones of the mastodon (elphant) and extinct gigantic lizards." ("Sketches or Creation," by Winchell, page 356, edition of 1874.)

Seventh—Now as to the nativity of the last civilized people who inhabited America, the following conclusions from Mr. George Catlin, are here given: "The North American Indians and all the inhabitants of the South Sea Islands, speaking some two or three hundred different languages entirely dissimilar, may have all sprung from one people. I believe with many others that the North American Indians are a mixed people. That they have Jewish blood in their veins, though I would not assert as some have undertaken to prove, that they are Jews, or that they are the ten lost tribes of Israel. From the character and composition of their heads, I am compelled to look upon them as an amalgam race, but still savages, and from many of their customs, which seem to me peculiarly Jewish, as well as from the character of their heads, I am forced to believe that some part of those ancient tribes who have been dispersed by Christians in so many ways, and in so many different eras, have found their way to this country where they have entered among the native stock." ("North American Indians," vol. 2, pages 231 to 235.)

Mr. Catlin then offers the following twelve reasons why he accepted the idea that the American Indians are descended from the Israelites:

1. "The Jews had their Sanctum Sanctorum, and so it may be said the Indians have, in their council, or medicine houses, which are always held as sacred places."

2. "As the Jews had, they have their high priests and their prophets."

3. "Among the Indians as among the ancient Hebrews, the women are not allowed to worship with the men, and in all cases also, they eat separately."

4. "The Indians everywhere believe that they are certainly like those ancient people, persecuted, as every man's hand seemed raised against them."

5. "In their marriages, the Indians, as did the ancient Jews, uniformly buy their wives by giving presents, and in many tribes, very closely resemble them in other forms and ceremonies of their marriages."

6. "In their preparation for war, and in peacemaking, they are strikingly similar."

7. "In their treatment of the sick, burial of the dead and mourning, they are also similar."

8. "In their bathing and ablutions, at all seasons of the year, as a part of their religious observances—having separate places for men and women to perform these immersions—they resemble again."

9. "The custom among the women of absenting themselves during the lunar influences, is exactly consonant to the Mosaic law."

10. "After this season of separation, purification in running water and anointing, precisely in accordance with the Jewish command, is required before she can enter the family lodge."

11. "Many of them have a feast closely resembling the annual feasts of the Jewish Passover, and amongst others, an occasion much like the Israelitish feast of the tabernacle, which lasted eight days (when history tells us they carried bundles of willow boughs and fasted several days and nights), making sacrifices of the first fruits and best of everything, closely resembling the sin offering and peace offering of the Hebrews."

12. "Amongst the list of their customs, however, we meet a number which had their origin, it would seem, in the 'Jewish Ceremonial Code,' and which are so very peculiar in their forms that it would seem quite improbable, and almost impossible that two different peoples should have hit upon them alike, without some knowledge of each other. These I consider go further than anything else as evidence, and carry in my mind, conclusive proof that these people are tinctured with Jewish blood."

In keeping with the above conclusions comes the following evidence:

On October 13, 1902, in company with T. E. Pomeroy, then president of the Mexican Mission, and Dr. Clarence Snow, I visited Dr. Agustus Le Plongeon at his residence, 18 Sidney Place, Brooklyn, New York. I knew that he had spent about fifteen years in Mexico and Central America studying the archaelogy of the country and that the better part of his life had been devoted to the study of the races which inhabited this continent prior to the discovery by Columbus. We were anxious, therefore, to learn from him, his opinion or estimate of the historical data as given in the "Book of Mormon." In response to my question, he said, "The author of the 'Book of Mormon' knew more about Ancient America than all of the scientific men of today." He also said, in response to a question from Dr. Snow, that the facts contained in the book could not have been guessed or reasoned out. Its author, he thought, might have been clairvoyant. He used this term instead of "inspired" because Mrs. Le Plongeon was at that time making a study of spiritualism.

John G. McQuarrie.

THE GREAT EXPERIENCE.

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Third Week in December, (Optional.)

TENNYSON'S "IN MEMORIAM."

It is most interesting to trace the chronology of "In Memoriam." Arthur Hallam died on the 15th day of September, 1832, in the city of Vienna.

The poet marks the time in the poem by noting particularly the return of each Christmas. The first Christmas after Hallam's death, Tennyson is at his boyhood home in Somersly, Lincolnshire. It is a particularly interesting description we get of his native village, on that Christmas morning when he writes:

"The time draws near the birth of Christ,
The moon is hid, the night is still;
The Christmas bells, from hill to hill,
Answer each other in the mist.

"Four voices of four hamlets round,
From far and near on mead and moor,
Swell out and fail, as if a door
Were shut between me and the sound."

It is very doubtful if in all England another village could be found where the chime of the Christmas bells might be heard from four hamlets at the same time.

The seasons come and go, and the first anniversary of Hallam's death is marked with the lines,

"Resist thou thus, dim dawn, again,
And howlest, issuing out of night,
With blasts that blow the poplar white,
And lash with storm the streaming pane."

Then comes the second Christmas tide when the poet writes:

"Again at Christmas did we weave
The holly round the Christmas hearth,
The silent snow possessed the earth,
And calmly fell our Christmas eve.

"The yule-log sparkled keen with frost,
No wing of wind the region swept,
But over all things brooding slept
The quiet sense of something lost."

Again does the poet trace spring, summer, and autumn, which brings us to the second anniversary of the death of the beloved friend, referred to in the wonderful lines:

"Risest thou thus, dim dawn, again,
So loud with voices of the birds;
So thick with lowings of the herds,
Day when I lost the flower of men."

Christmas is once more at hand, and the poet tells us that he will quit the note of mourning; so he ushers in the new year with that famous poem, whose first line is:

"Ring out wild bells, to the wild sky."

The time covered is about two and one-half years.

Yet interesting as it is to trace the chronological development of the poem, it is vastly more interesting to trace the changes that take place in the poet's soul as he faces his terrible bereavement and tried to reconcile himself to his loss. It is a soul's struggle from the beginning to the end.

The poet images the ship that brought his "Arthur's loved remains," and finally the burial at Clevedon, on Bristol channel, the home of his maternal grandfather. At first he can not separate his feelings and thoughts from the body of his friend; he lingers about the grave, in his thoughts and in his feelings.

"Old yew, which graspest at the stones
That name the underlying dead,
Thy fibers net the dreamless head,
Thy roots are wrapt about the bones.

"'Tis well; 'tis something, we may stand
Where he in English earth is laid,
And from the ashes may be made
The violet of his native land.

"'Tis little, but it looks, in truth,
As if the quiet bones were blest
Among familiar names to rest
And in the places of his youth."

Later he seems to give little thought to the mortal remains; rather he is occupied with what his friend may be doing in that other world to which he has gone.

He quite naturally desires to see him, and longs, as many people do at the present time, for a visit from the dead. He wonders if the dead can see the living through and through, and is gripped with the fancy that perchance he has some baseness that were better hidden from the dead; but he finally concludes that it is within the province of the dead to make allowance for the weakness of the living:

"Do we, indeed, desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner vileness that we dread?

"Shall he for whose applause I strove,
I had such reverence for his blame,
See with clear eye some hidden shame
And I be lessen'd in his love?

"I wrong the grave with fears untrue,
Shall love be blamed for want of faith?
There must be wisdom with great dead,
The dead shall look me through and through.

"Be near me when we climb or fall,
Ye watch like God the rolling hours
With larger other eyes than ours,
To make allowance for us all."

Always until we near the close of the poem, the poet thinks of his friend as an individual, and in that entirely natural way that the Latter-day Saints think of their dead. He feels that he must be growing, for to think of Arthur Hallam as other than one who is constantly progressing, is

quite impossible. He has no quarrel with death, as a condition, his quarrel with death is that it separates:

"I wage not any feud with death
For changes wrought on farm and face,
No lower life that earth's embrace
May breed with him can fright my faith.

"Eternal process moving on,
From state to state the spirit walks,
And these are but the shattered stalks,
Or ruined chrysalis of one.

"Nor blame I death, because he bare
The use of virtue out of earth,
I know transplanted human worth
Will bloom to profit, other where.

"For this alone on death I wreak
The wrath that garners in my heart,
He put our lives so far apart
We cannot hear each other speak."

Later Tennyson departs from this method of thought, so wholly natural to him, it would seem, as well as to the Latter-day Saints, and thinks of his friend as part and parcel of the great universe. In this notion he was following the belief of the so-called cultured group of his period, the intellectual highbrows of his time, and very possibly could not bear to stand apart from them for he writes:

"Thy voice is in the rolling air,
I hear thee where the waters run,
Thou standest in the setting sun,
And in the setting thou art fair."

The poem ends with a note of hope. The poet has made up his mind that to carry his grief longer means to incapacitate him for the duties of life. He leads his sister, Cecelia, to the marriage alter, and gives her to Professor Lushington, whom he accepts in friendship as next to Arthur Hallam.

The poem closes with the idea that his friend, who was of such nobility, that he appeared before the time was ripe, for such as he, lives in God.

"That God which ever lies and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

The poem is replete with beautiful imagery and intense appreciation for nature so characteristic of Tennyson. He includes one stanza that appears to be a veritable boquet of flowers. It makes us think of Dr. Holmes' famous statement about being a florist, in verse:

"Bring orchids, bring the foxglove spire,
The little speedwell's darling blue,
Deep tulip dashed with fiery due,
Laburnums dropping—wells of fire."

QUESTIONS AND PROBLEMS.

1. Read the entire section relating to the first Christmas after the bereavement?
2. Why are holidays apt to emphasize a loss?
3. Tennyson is fearful that his friend, Arthur Hallam, may advance so rapidly in the spirit world that he will be far ahead of him when his call comes. Are you conscious of ever having a similar thought in relation to your loved ones? If not a personal thought, did you ever hear any one express such a thought?
4. Is it natural for people in the first stages of the shock that comes with death to linger over the remains and graves of the beloved?
5. What gospel teachings are in accord with Tennyson's idea of growth and advancement after death?
6. What gospel teachings are in direct opposition to Tennyson's idea of the spirit of man after death being diffused throughout nature?
7. How many flowers does Tennyson mention in the last stanza quoted in your lesson?
8. Which of these flowers are you acquainted with?
9. Which have you grown?

LESSON IV.
SOCIAL SERVICE.
(Required.)
Fourth Week in December.
HEALTH.

Communicable diseases are transmitted by (1) direct contact with diseased persons; (2) contact once removed;

i.e., use of water or foods which have been infected either by patients or carriers of disease. Water is contaminated by seepage or drainage waters carrying human excreta; that is one reason why wells are undesirable as sources of drinking water, especially in communities where sewage is simply dumped out on the ground untreated. A few years ago during typhoid epidemics in a small town in northern Utah, the water of almost every well in town was found to contain the typhoid bacillis. This germ will live in water two weeks or more, and may be frozen in ice without being destroyed.

Foods commonly contaminated are (a) milk, through being handled either by a diseased person or by a carrier; a number of disease germs, among them those of typhoid and of diphtheria, multiply in milk, hence the greater safety in using only pasteurized or sterilized milk; (b) shell fish grown in water in which sewage is discharged; (c) fruits and vegetables, contaminated through being handled by carriers of disease or exposed to flies. All fruits and vegetables are safer as food when cooked; those to be eaten uncooked, such as berries, celery, radishes, should be purchased only from markets which protect them from human contact and from flies. It sometimes happens that foods of various kinds are contaminated in the kitchen by the unclean hands of cooks who are disease carriers. Ten per cent of typhoid patients discharge the typhoid bacillis in the feces weeks after recovery from the disease; four per cent become permanent carriers. Several typhoid epidemics in New York City have been traced to one Mary Mallon, a cook by occupation, and a permanent carrier of the disease.

(3) Insects. Flies carry numerous diseases direct from one person to another, e.g., various eye infections, typhoid fever, dysentery, bowel troubles of children, etc. Dr. Rosenau demonstrated that infantile paralysis is spread by the bite of the stable fly, which closely resembles the house fly, but has a larger beak. Both malaria and yellow fever are spread by means of mosquito bites; bubonic plague by the bite of a flea.

It is probable that extent of contact, which modern science concludes is the main mode of infection, and carriers, explain the theory of air borne diseases. All the evidence seems against the spreading of disease in quiet air; bits of sputum or of feces may, however, be carried with dust in strong winds. Most disease germs die as soon as they become thoroughly dry, which explains why there is less danger of infection from "fomites" (objects which have been handled by a diseased person, books, etc.) than was formerly believed. There is

Disease	Time most Prevalent	Susceptible Age	Cause	Period of Incubation	Prominent Symptoms	Duration	Period of Contagion	1914 Deaths in Utah
Diphtheria	October to December	All ages, especially 2 to 3 years	Bacillis diphtheria in nose and throat discharges or contaminated food	2 to 7 days	Grayish-white membrane in throat; fever, weakness, weak heart	About 1 week	As long as germs persist. Bacteriological examination necessary	42
Measles	June and December	Mainly young children	Germ unknown. Discharges from nose and throat thought to carry infection	9 to 21 days	Weak, running eyes, rash on fourth day, first on forehead	2 to 3 weeks	Before rash	8
Scarlet Fever	November and December	All ages, especially children 4 to 7	Germ unknown. Discharges from nose and throat thought to carry infection	2 to 4 days	High fever; pain in back; sore throat; rash second day on chest and neck	3 to 7 weeks	After desquamation or "peeling off"	13
Whooping Cough	Late summer to winter	All ages	Germ unknown. Discharges from nose and throat thought to carry infection	2 weeks	Cough with peculiar "whooping" sound. Paroxyisms in older children; convulsions in babies	Up to 3 months	Early in disease	60
Chicken Pox	Spring Autumn	All ages, children especially	Germ unknown	2 weeks	Rash first day of illness; successive crops; 3 or 4 days each; fever	2 to 3 weeks	Height of rash	No Report
Typhoid Fever	Autumn	All ages, chiefly young male adults	Bacillis typhosus, usually enters body in contaminated food	5 to 23, usually about 14 days	Characteristic temperature chart (high in evening). Rose spots on abdomen; weakness and lassitude	3 weeks to 3 mos.	Until basillis disappears from urine and feces. Bacteriological examination necessary	65
Small Pox	Spring and Autumn	All ages, if unvaccinated	Germ uncertain. Mode of infection uncertain	Usually 12 days	Headache, backache, vomiting, rash third day; later, fever, "vlebs," pustules; "peeling off"	10 days to 3 weeks	From before appearance of rash until after desquamation	2

danger that long haired cats and dogs which allow themselves to be petted by everybody may carry infection into their homes.

The accompanying chart forms a means of ready reference for information concerning some common communicable diseases.

While tuberculosis and pneumonia are communicable diseases they are not highly contagious. Nearly everyone carries the germs which cause these diseases, and succumbs to them when in a "run down" condition, hence these diseases are often spoken of as those of "lowered vital resistance." Tonsilitis also comes in this class.

Communicable disease is preventable disease, and the means of prevention are, (1) Personal hygiene; (2) Sanitation; (3) Isolation, which includes, (a) excluding everyone from the patient's room except the nurse; (b) boiling all dishes used in the sick room; (c) sterilizing clothing, bed linen, etc., in lysol or carbolic acid solution, then boiling where possible; (d) sterilizing all excreta by mixing thoroughly with bleaching powder, lime, or carbolic acid; (e) isolation of the nurse also except where she has changed her outer clothing at least, and has sterilized her hands in a lysol solution. After recovery of the patient the room must be thoroughly cleaned,—carpets, rugs, mattresses, and other bedding which cannot be boiled should be sent to the steam cleaner; floors, and wood work washed with a lysol solution; walls recalsomined or papere.d Gaseous fumigation may have a value, but should not take the place of thorough cleanliness.

4. Vaccination, in case of diseases where such treatment has been found effective.

Our most urgent needs in connection with disease prevention are, (1) greater information among laymen as to cause, nature of, and prevention of disease; also something of its danger so that mothers will not ignorantly expose their children to infection in the belief that it is better to "have it over with while the children are small." (2) More efficient health organizations, equipped with sufficient funds to do effective work. (3) Greater co-operation between health officers and the public, (a) a campaign of education on the part of health officers, (b) reporting of cases by the public; disease is a disgrace and a crime only when it is the result of uncleanliness or carelessness, and when attempts are made to conceal it from proper authority, thus endangering the life and health of neighbors; (c) strict observance by the public of healthy, sanitary, and quarantine regulations.

QUESTIONS.

1. In what ways are diseases transmitted? Explain why flies and mosquitoes are dangerous.
2. Why are wells undesirable sources of drinking water?
3. What foods commonly become infected and how? Why is it safer to use only pasteurized or sterilized milk?
4. How may various kinds of foods become infected in home kitchens?
5. What is the attitude of modern science toward the theory of "air borne" disease?
6. What are "fomites"? Why are they less dangerous than formerly supposed?
7. What is the nature of tuberculosis, pneumonia, and tonsilitis?
8. How may communicable diseases be prevented?
9. What does isolation of a patient include?
10. Describe the cleaning of a patient's room after his recovery from a communicable disease.
11. What are some of our most urgent needs in disease prevention?
12. How may public health officers and the public cooperate in prevention of disease?
13. When is disease a disgrace and a crime?

Suggested Readings.

"Sources and Modes of Infection"—Chapin.
"Preventive Medicine"—Rosenan.
(Apply at public libraries and at college and university libraries.)

THE TRUMPET CALL.

Thelma Nelson.

Awaken! awaken! ye Saints that slumber,
The Lord of host is drawing nigh;
Accompanied by angels that are numbered,
Descending from the heavens high,
Let not your souls be found a-sleeping,
Your eyes be dimmed by the clouds of sin,
But let it be found your light you were keeping,
That you may go forth and welcome him.

THE ACTOR.

Grace Ingles Frost.

Some there are who look on life as on a puppet show,
They early don the cap and bells and with the pageant go:
In tinsil, tawdry make-believe, with empty hearts and brains,
They greet the day with dancing feet, a trip to garish strains.

Some there are who see in life a melodrama mild,
With cadence rising not above the pathos of the child;
For them is but the transient cloud that brings the summer showers,
Which end in shine and song of birds and sweeter breath of flowers.
And some there are who view life as the stage of a solemn scene,
When lights burn low and music weeps and moans the acts between;
They know the treacherous deeps and shoals, the chastening pain,
The bitter of the cup so oft experience must drain.

And when upon the final act, the curtain falls at length,
That one who shall wear armor of invulnerable strength,
Will not be he who played at ease nor he of facial role,
But he from whom his sovereign received the highest toll.

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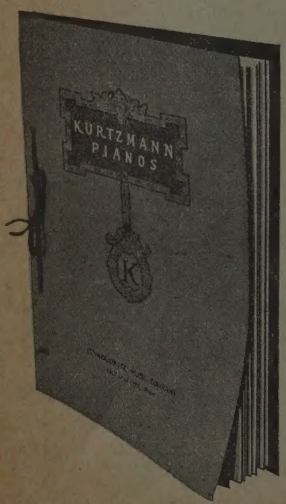

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